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Vergilius Maro, Publius

PUBLII VIRGILII MARONIS

BUCOLICÔN LIBER.

THE

BUCOLICS OF VIRGIL,

LITERALLY TRANSLATED INTO ENGLISH PROSE,

FROM THE

TEXT OF HEYNE:

WITH THE SCANNING OF EACH VERSE, THE SYNTHETICAL ORDER,

A MORE FREE TRANSLATION,

AND A COPIOUS BODY OF NOTES EXPLANATORY, CRITICAL, AND HISTORICAL.

TO WHICH ARE SUBJOINED,

A VOCABULARY

OF ALL THE WORDS THAT OCCUR IN THE ECLOGUES,

AND

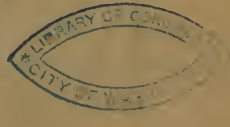
AN INDEX.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M.A.

De numero vatum si quis seponat Homerum,
Proximus à primo tùm Maro, primus erit:
Et si post primum Maro seponatur Homerum,
Longè erit à primo, quisque secundus erit.
Alcinoi de Virgilio testimonium.



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TO

FIELD-MARSHAL

HIS ROYAL HIGHNESS

WILLIAM FREDERICK,

DUKE OF GLOUCESTER,

KNIGHT OF THE ORDER OF THE GARTER, AND GRAND CROSS OF THE ORDER OF THE BATH;

ONE OF HIS MAJESTY'S MOST HONORABLE PRIVY COUNCIL;

COLONEL

OF THE THIRD REGIMENT OF FOOT GUARDS;

AND

CHANCELLOR

OF THE UNIVERSITY OF CAMBRIDGE;

D.C.L. F.R.S. F.S.A.

&c. &c. &c.

THIS EDITION

OF

THE BUCOLICS OF VIRGIL

IS,

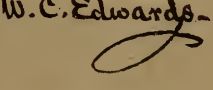
WITH THE HIGHEST RESPECT AND MOST UNFEIGNED GRATITUDE,

DEDICATED,

BY HIS ROYAL HIGHNESS'S

VERY OBEDIENT

AND MUCH OBLIGED SERVANT,



PREFACE.

EVER since the invention of the Art of Printing, edition upon edition of the Works of Virgil, either in whole or in part, has kept issuing from the press of almost every nation of Europe.

Great Britain has contributed its quotum both in point of number and of variety: yet I know of no good edition with English Commentaries, nor of any good English Prose Translation, free or literal.

Editors in general have directed their attention more to edify the learned, than to instruct the learner. Or if a few have condescended to translate our Author into English, their Translations have been neither elegant nor faithful, but in many instances Paraphrases rather than true Versions.

Boys reading Latin need many facilities which it is not always convenient to the master, nor indeed always in his power to give: hence for want of these the scholars become careless, acquire a slovenly and an incorrect pronunciation, and too often skim over their lessons without half understanding them.

For my own part, I would rather see a boy comprehend two lines fully, than the entire Æneid in a smattering and an imperfect manner.

It was the want of a copy of Virgil, wherein a learner might find more assistance suited to his capacity, and more information within the scope of his intellect, than are to be met with in any edition wherewith I am acquainted, which first prompted me to put the Bucolics in the shape in which they now appear.

The plan is in some measure similar to that which I pursued, and am still pursuing, with the Greek Drama; and which indeed has experienced very considerable encouragement. Should the present volume be equally well received, it shall be speedily followed, first, by the Georgics, and next, by the Æneid, in a form every way calculated to match.

I am not, however, so vain as to think, either that the plan is unsusceptible of improvement, or that the Translation is the best possible: I merely consider the plan to be good, and the Translation to be more faithful than any which has preceded it. I am, moreover, confident, that with the helps here afforded, a boy, thoroughly conversant with his Grammar, and having due recourse to his

Dictionary, will make more rapid and solid progress than he possibly could make without such helps. Only let every word be parsed, and let the Grammar Rules be closely applied.

I am very well aware that the majority of Schoolmasters are averse to the introduction of Translations, however faithful or however elegant they may be; and that they assign two distinct reasons for this aversion: the first is, that Translations tend greatly to encourage idleness in the pupil; and the second is, that they leave no room for mental exertion in analysing difficult passages, and in filling up ellipses. Add to these, a corruption of taste, where the Translation is without taste, and a perversion of the sense where the Version is unfaithful.

It cannot be denied that those reasons are weighty, and that Translations therefore ought not to be indiscriminately admitted. Yet with proper attention in selecting them, and moderate discretion in using them, they will be found most useful aids to the scholar, and a great relief to the master.

And to grown persons whose education may have been neglected, as well as to those who may be studying without a Preceptor, whether it be with the view of acquiring a knowledge of the Classics, or of renewing their faded acquaintance with authors once familiar to them, an edition like the following must prove of invaluable service: nor less so to Parents, who being, through long disuse, become less intimate with the dead languages, shall nevertheless feel anxious either to examine their children occasionally, or to take upon themselves their instruction in the absence of a tutor.

If it be urged that the Eclogues of Virgil are seldomer read than his Æneid, and therefore that if the Æneid had been now published instead of the Bucolics, it would have been more likely to be of benefit; I answer, that there cannot be a greater error in the plan of education, than to hurry children into the Æneid, without passing regularly through the Pastorals: I will not presume to say it is done for the purpose of making it appear they are forward in their learning, but I am really at a loss to account for it upon any other grounds.

For there is in Pastoral Poetry a simplicity so congenial to the innocency of youth; a delineation of character so truly natural; a description of scenery so rural, salubrious, calm, and inviting; a succession of objects so various and pleasing; and a style so easy and unaffected, that the perusal of chaste compositions in this department of the Muse cannot fail to improve the heart, to delight and enrich the imagination, to charm the mind, and attune the soul to peace; and must therefore be deserving of some attention from the young.

If indeed, as some tell us, Pastorals consisted of nothing except ignorance, rusticity, and rudeness, being merely, as the name indicates, imitations of the speeches and actions of herdmen, who are generally a set of unpolished, illiterate clowns, ignoble and grovelling in their thoughts, coarse and ungrammatical in their language, and vulgar in their manners, then might an objection at once valid and visible be raised against the reading of such trash. But be it remembered, that in former times herdmen were not the lowly class of persons they are now a days, and that the Roman swains spoke in as pure Latin in their fields, as Cicero could speak in the senate.

Theocritus of Syracuse, who lived in the reign of Hiero, and was contemporary with Ptolemy Philadelphus, king of Ægypt, is generally looked upon as the father of Pastoral Poetry: and yet his Idyllia cannot be said to be all pastorals. They ought rather to be considered as poems on several occasions, written by a herdman of Sicily; or, at least, by one who assumed that character. As to their merit, many of them, it must be allowed, are fraught with sentiments of admirable beauty; but then others of them abound with dirt and dross. The language, which is chiefly the Doric dialect of the Greek tongue, is unrefined and broad, increasing the nativeness and rusticity of these productions; qualities, indeed, which enhanced their value, and suited, in a peculiar manner, the taste of the age and country in which the poet lived. Accordingly we find him in full possession of the rural crown for a period of nearly two hundred years; till Virgil, a genius formed to excel in delicacy of expression, purity of style, soundness of judgment and correctness of taste, all who had gone before him, became his rival.

It is certainly true that most of the Pastorals of Virgil are close imitations of one or other of the Idyllia of Theocritus; and from the frequent addresses in them to the muses of Sicily, may be inferred how much the Roman poet esteemed the effusions of the Sicilian bard: yet in imitating him, he imitated his beauties only, carefully shunning his faults: he separated, as it were, the pure metal from the dross; and having separated the metal, he mixed it with the rich treasure dug from his own mine, fashioned it anew, and gave to the whole the brightest polish it was susceptible of taking.

Hence Virgil chose to designate his Pastorals by the name of Eclogues or Select Poems; thereby signifying that they contain nothing vulgar, nor filthy. The term Bucolics, by which, strictly speaking, is implied, that the subject matter of these poems relates to *neatherds*, and not to *shepherds* and to *goatherds*, seems much less applicable; but may have originally been fixed upon, for no

other reason than that Tityrus, the principal personage in the first Eclogue, was a *neatherd* and *shepherd*. Besides these three denominations of persons tending cattle, Theocritus introduces a fourth, namely, a *swineherd*.

In the Latin language "pastor," which is the word from which the English term "*Pastoral*" is derived, means "*a feeder* or *herdman in general*," whether of neat cattle, sheep, goats, horses, or swine; unless in its more usual acceptation it signify *shepherd*: hence, as several of the Eclogues have no reference at all to *neatherds*, and others but little, whilst all of them relate to *shepherds* or to *goatherds*, the word "*Pastoral*" appears to be a fitter appellation for any one of these poems than the Greek epithet "*Bucolic*."

Of the Eclogues some are of the dramatic kind, each pastoral being a single scene, or dialogue between two or more herdmen; such, for example, as the first, third, fifth, and ninth: others, again, are narrative, the poet speaking all the time, and giving a history of something that had occurred; under this head are to be classed the second, sixth, seventh, eighth, and tenth Eclogues:—and, lastly, one of these compositions, namely, the fourth Eclogue, is a rhapsody uttered on the joyful anticipation of the birth of a son by Octavia, the sister of Augustus and wife of Mark Antony. This child, whom the poet represents as being about to be born in the happy consulship of Pollio, a man to whom Virgil was indebted for a series of multiplied kindnesses, is said to be destined to partake of the life of the Gods, and to rule the world in perpetual peace.

Throughout the whole of these highly-finished productions, the diversity of subject and of scenery is ample, and the descriptions are every where in the style and spirit of true poetry. Here, we have the lowing of herds, the bleating of flocks, the buzzing of bees, and the purling of streams; there, the solemn shade of a thick wood, or the flowery verdure of an extensive meadow: here, are cool fountains and the banks of rivers; there, are craggy rocks, lofty mountains, and the sea shore: here, are elms clothed with vines, fruits and flowers in rich profusion, corn-fields, and pails of milk: there, are stately cypresses, magnificent oaks, spreading beeches, waving pines, and weeping willows: here, the poplar and ash, the bay-tree and myrtle, the juniper and chesnut; there, firs, tamarisks, and hazels: here, we have a green grotto; there, a shepherd's cot. At one time the sun is blazing in meridian glory; at another he is hastening down to the portals of the west; and at another, he is set and the evening star is seen. Music is always an accompaniment, and the persons represented are as various as the scenery.

London, March 5th, 1825.

BRIEF ABSTRACT

OF THE

LIFE OF VIRGIL.*

PUBLIUS VIRGILIUS MARO was born at Andës, a village about three miles from Mantua, on the Ides or fifteenth day of October, in the year of Rome DCLXXXIV, when Pompey the Great and Licínius Crassus were the first time consuls, 69 years before the birth of Christ.

So humble was the sphere of life of his parents, that the name and occupation of his father are not distinctly known. According to some, he was a potter: according to others, a hired servant: and according to others, a husbandman. Sérvius and Probus tell us his name was Virgílius; but Donátus affirms that it was Maro. All, however, agree that Maia was the name of the mother, and that although her husband was of mean extraction, yet she was herself very nearly related to Quintílius Varus, a man of illustrious family. This Maia was the daughter of one Maius, by many erroneously called Magus, a person in easy circumstances, and possessed of a small estate not far distant from Andës: and it is almost certain that the father of our poet was for several years in the service of Maius, before he became his son-in-law. Having faithfully discharged the duties of a servant, and honestly acquired a small independence, he procured for himself a few

* The old grammarians have told so many fabulous and improbable stories concerning the parentage, birth, and life of Virgil, that, at this distance of time, it is rather difficult to distinguish between truth and falsehood. What can be more idle, for instance, than the story related by Donátus, or some one assuming that name, respecting the mother of the poet? According to this author, Maia dreamt on the last night of her pregnancy that she was delivered of a laurel branch, which no sooner touched the earth, than it took root, and grew up into a fair and stately tree, adorned with a multitude of flowers and berries. The following day, when she was trudging along the road with her husband, going to transact some business in no very distant part of the country, she was seized with the pains of labour, and actually brought forth in a ditch, by the road side. The child, it is said, did not cry, as is usual in such cases, but putting on a smile, shewed a countenance so sweet, that the very best hopes were immediately entertained of his success in the world. The father marked the place, by sticking a twig of poplar into the ground; and in process of time this twig became a lofty tree; and under it the breeding women of the neighbourhood used, for several generations afterwards, to make vows and pray for a safe delivery.—The same writer tells us that when Virgil was come to years of maturity, having by dint of great study at Cremóna, Milan, and Naples, acquired much knowledge in physic and philosophy, he went to Rome, and soon became acquainted with the master of Augústus's stables. The cures he performed among the horses gained him the reward of a loaf of bread a day; being the ration allowed to each of the grooms.—A few months subsequent to this grant, the Crotoniates sent a present to the emperor, of a beautiful colt; in which everybody discovered the marks of very extraordinary spirit and fleetness: but Virgil gave it as his opinion that the colt was the offspring of a sickly mare, and would certainly prove good for nothing. This having been verified by the event, and reported to Augústus by the master of the stud, his majesty ordered Virgil's ration of bread to be doubled; so that instead of one loaf, he should from this time, receive two loaves a day. Nor less skilful in dogs was Virgil than in horses, being able, at sight, to form a correct judgment of their parentage. Having been consulted also on this subject, and found to be perfect master of it, Augústus ordered his allowance of bread to be again doubled. Now the emperor had long doubted whether he himself was really the son of Octávius or of some other man: and believed, that as Virgil had so much skill in the parentage of dogs, and of horses, there could be no one more fit to resolve the question respecting the reputed son, of Octávius.—Wherefore he took occasion to ask Virgil in private what he thought of the matter. "Some persons," said Augústus, "consider me to be the son of Octávius; but others say, I am the son of another man. Whose son do you reckon I am?"—Virgil smiled, and told him he could very easily answer that question, if he could do it without giving offence. Cæsar gave him his word that he would not be offended at any thing he should say. Then Virgil, fixing his eyes steadily upon those of Augústus, replied:—"The qualities of the parents of other animals may easily be discovered by philosophers; but in man, they cannot be ascertained: yet I can form a very probable conjecture of the occupation of your father."—Augústus listened with attention to hear what he would say; when Virgil proceeded thus:—"To the best of my judgment your father must have been a baker." Cæsar was astonished. "Hear," continued Virgil, "how I came to form this conjecture:—as a reward of my talents in your service, who are sovereign potentate of the whole world, you have given me nothing except bread upon bread: this is the part either of a baker, or the son of a baker." Augústus, much pleased with his wit, graciously answered, that for the future he should be rewarded, not by a baker, but by a magnanimous king: and he instantly conceived a vast esteem for him, and recommended him to Póllio.

acres of land and a comfortable dwelling on the banks of the Míncius: and here, it is generally believed, the bard drew his first breath.

He had, it is said, two brothers, Silo and Flaccus: whereof the former died young; and the latter when he was between thirty and forty. Whether or not the poet was the first is not certain.

When Maro was five years old, Horace, his intimate friend and contemporary poet, was born: and two years afterwards, his great patron Caius Octávius Cæpias, who is better known in history by the name of Augústus, the nephew and adopted son of Július Cæsar, and his successor on the throne.

At an early age, but the exact year is a matter of dispute, Virgil was sent to Cremóna for his education. Here he continued till he put on the *toga virílis* or manly gown at the age of fifteen, Pompey and Crassus happening to be then a second time consuls. It was customary, we know, for the Roman youth to make their first appearance in the manly gown towards the completion of their seventeenth year, but there may have been some exceptions to this rule; especially among the lower classes of people, whose precise ages are not always easily ascertained: and besides, some youths are men at an earlier period of life than others.—About this time, many indeed say the very day on which Virgil assumed the *toga virílis*, the poet Lucrétius died.

Soon after the assumption of the manly gown, Virgil went to Milan; and thence, having tarried there only a short while, he proceeded to Naples; visiting Rome, perhaps, in his journey. At Naples he studied Physic, Philosophy, and the Mathematics; applying himself, at the same time, to the cultivation of the Latin and Greek languages.

From his tenderest years he had manifested signs of genius, and evinced a love for the Muses. Even whilst at school at Cremóna he composed several verses which had been in a moderate degree admired. Hence it is to be expected that at Naples he made further advances in an Art in which he was eventually to shine peerless for all ages of time. Accordingly we find that in this city, whilst he was pursuing his studies, he not only perfected several of his earlier Pieces, but also laid the foundation of some of his greater Works.

Having remained four or five years at Naples, he repaired to Rome, no doubt with the intention, of establishing himself as a physician; but a civil war breaking out shortly afterwards between Július Cæsar and Pompey, and the confusion in the capital becoming very great, he returned to Naples.

About the year 707, however, of the city, when the Roman affairs began to assume a more settled aspect, the poet sought the metropolis once more; and there is reason to think he continued in it for about the space of three years.

During this sojourn he is said to have met with considerable practice as a physician; and to have become acquainted with many persons of distinction at Rome, particularly with Póllio and Mæcénas.

After the murder of Július Cæsar, which was perpetrated on the fifteenth of March in the year of Rome 710, Virgil, at the age of between twenty-five and twenty-six, returned home to his father's in the neighbourhood of Mántua, hoping to find peace and tranquillity in his native vales; at a distance from the din of war which had now broken out afresh.

In the year of the city 713, and of Virgil's life twenty-nine, peace having been again happily restored in Italy, Caius Július Cæsar Octaviánus, the avenger of Július Cæsar's death, and his successor on the throne, divided the lands of the proprietors who had favoured Brutus and Cássius, among the soldiers who, under Mark Antony and himself, had defeated the republican forces at Philíppi.

Now as the people about Cremóna and Mántua had, during the great contest, proved themselves hostile to the Triúmviri, and had even taken part against Mark Antony, the lands in that district were indiscriminately confiscated, and parcelled out among the veteran troops of the Roman legions: Virgil's father, therefore, and himself, were sharers in this calamity, though individually they had wished well to the cause of Antony and of Cæsar.

Virgil, on being forced to give up his estate, went to Rome with the rest of his unfortunate countrymen from about Mántua and Cremóna, who had been expelled from their farms; and who promiscuously flocked to the metropolis in the hope either of having their possessions restored to them; else of meeting with some alleviation of their sufferings in fresh assignments of territory in another quarter of the empire.

They for the most part, however, had not the good fortune to obtain any redress whatever; and were therefore under the painful necessity of offering themselves as hired servants; some of them on the lands which were lately their own, and others on lands

new to them: but Virgil, through means of his former acquaintances of rank, particularly of Póllio, who gave him a letter of introduction to Varus, was admitted into the presence of the emperor, and had an amnesty granted to him. This year Ovid was born.

Whether Virgil, or his father, notwithstanding the particular order given for the restitution of their property, did actually regain immediate possession of it, is not precisely known: but as their farm lay at a very considerable distance from the capital, and as there were many things of much greater moment to engross the attention of the government for a while, it is most probable that several months, if not years, passed away, before either the poet or his father could be said to be definitively reinstated in their freehold. Yet some writers there are, who maintain that Virgil's estate was exempted from confiscation at the time the lands were being partitioned; and that consequently he never had to remove. Be that as it may, the bard most certainly paid a visit to Rome about this epoch: and wherever his father, if still in life, may have then resided, Virgil himself continued in the metropolis, or frequently repaired to it, during a period of some years. But Naples seems to have been his favourite abode, although he had a house at Rome on the Esquílian hill, and often passed a few months in Sicily.

His Writings consist of:—I. Early and Detached Pieces, under the title of Epigrams and Catalecta: four petty fictions, called The Culex, Ciris, Moretum, and Copa: and three other compositions, styled, The Priapeia, Diræ, and Ætna: but some authors deny that any of these are his, except, perhaps, the Culex, and, still less probably, the Ciris. II. The Bucolics, consisting of Ten Eclogues, or select Pastorals, in imitation of the Idyls of Theócritus of Sýracuse. III. Four Books of Georgics, in imitation of Hésiod; being very elegant and very useful Treatises on Husbandry, the Culture of Vines and other Trees, the Care of Cattle, and the Management of Bees. IV. The Æneid, an Epic Poem in Twelve Books, in imitation of the Iliad or rather Odyssey of Homer; undertaken principally with a view to celebrate the virtues and establish the authority of Augústus; and to delineate the origin, the courage, the perseverance, and the happiness of the Roman people.

As we have room for nothing more than a brief outline of Virgil's Life, and as we are at present editing his Pastorals only, we shall pass over the subject of all his other compositions, and confine ourselves to a succinct account of his Bucolics.

The Eclogue which stands first, (but which plainly was not written the first), consists wholly of a dialogue between two shepherds, or rather, a neatherd and a goatherd, Tityrus and Melibœus. The former is represented peacefully reclining in the shade of a diffusive beech-tree, playing on a pipe, and enjoying perfect composure:—the latter, again, in the act of leaving his country to make room for the disbanded soldiers who had begun to dispossess the land-holders about Mántua and Cremóna of their estates, comes up to Tityrus, poorly in health, urging a few tired goats on before him, and leading with much difficulty by the horns one that had just yeaned, and abandoned her young to perish in a hazel copse.

Melibœus is evidently intended to personate the miseries of those who were obliged to quit their country; and Tityrus, the happiness of Virgil in having had his estate restored to him, or rather in having been permitted to retain it.

The poet ingeniously takes occasion to compliment his benefactor, Caius Cæsar Octaviánus, who, after the battle of Actium, obtained the title of Augústus; and to declare that he will always esteem him a divinity or God.

The Eclogue which stands second, but which was perhaps the one first written, and which there is good reason to think, that even Július Cæsar had seen and admired, is a fine composition, wherein the passion of love is described with great warmth and great delicacy. A shepherd of the name of Córydon conceives a violent liking for Aléxis, a beautiful boy belonging either to Mæcénas or to Póllio, but whom the poet calls Iólas. Many imagine that the passion which Virgil attributes to Córydon, he meant to apply to himself: but others defend the poet from any participation in an affair, which, however pure the motive of it, or chaste the expressions of his fondness, must be regarded either as a stigma upon his character, or as a mark of extreme folly.

The third Eclogue is a dispute, or, perhaps more properly, a wrangle, between two shepherds; who, after considerable mutual abuse, challenge each other to sing alternately; agreeing that a third shepherd, Palæmon, who happens to come up, shall be judge, or umpire, between them.

In this admired pastoral, which is in imitation of the fourth and fifth Idyls of Theócritus, two beechen cups or bowls, like the truly famous one in the Thyrsis of that poet, are introduced with very pleasing effect.

The country is in its full beauty, the grass is soft, the trees are in blossom, and the woods are green.

The fourth Eclogue is entitled Póllio, and has for its subject the universal joy felt by all classes of the Romans on occasion of the marriage of Octávia, sister of Augústus, with Mark Antony: a marriage from which, it was fondly hoped, there would flow so much tranquillity and happiness.

The Síbylline verses, it seems, had foretold that there would about this time be born an infant, who should rule the world in justice, and establish perpetual peace. Accordingly the poet rapturously supposes that the child with which Octávia was then pregnant by her former husband Marcéllus, would be this glorious infant, under whom mankind were to experience the blessings of a second and an endless golden age; the earth pouring spontaneously forth a profusion of fruits and flowers; thorns yielding grapes in luscious clusters; the oaks dripping with honey; and the sheep ranging the fields clothed in native scarlet.

He with much delicacy and address pays his court to Augústus, to Mark Antony, to Póllio, to Octávia, and to the unborn babe.

This noble poem was written in the year of the city 714, and dedicated to the great Póllio, who was at that time consul.

In the fifth Eclogue, two well-bred shepherds, Menálcas and Mopsus, after mutual compliments, make choice of the death of Daphnis as the burden of their song.

Mopsus laments the death, and Menálcas celebrates the apothéosis or deification of the deceased.

By Daphnis we are here to understand the lamented Július Cæsar, who was traitorously and inhumanly murdered in the senate-house by a lawless band of conspirators in the year of Rome 710.

It is thought that Virgil himself is disguised under the character of Menálcas, and Æmílius Macer, a poet of Veróna, and friend of Virgil, under that of Mopsus.

The sixth Eclogue was written at the express command of Varus, and is an admirable compéndium of the Epicuréan system of philosophy. Two Satyrs, or perhaps, shepherds, named Chromis and Mnasýlus, find Silénus asleep in a cave, in which, intoxicated, as usual, with wine, he had thrown himself down the preceding night:—his garland had fallen from his head, and his battered jug was hanging by its worn handle.

A nymph named Æglë helps them to bind him; and they stain his face with mulberries, and compel him to sing.

His song commences with the formation of the world, and forthwith the Fauns and wild beasts are seen dancing to the measure, and the stubborn oaks, charmed at the music, bend their heads to listen.

In this Eclogue Virgil most facetiously and flatteringly compliments Cornélius Gallus by making one of the Muses, as he was wandering by the streams of Permessus, conduct him to the Aónian mountains, and there introduce him to the court of Apóllo: the whole assembly rises to do him honour; and Linus, addressing him in heavenly verse, presents him with the pipe of the old Ascréan Hésiod, with which he is to celebrate the Grynéan grove sacred to Phœbus.

In the Melibœus, or seventh Eclogue, a shepherd named Thyrsis, and a goatherd called Córydon, are described sitting on the reedy banks of the Míncius, beside a sacred oak, in which swarms of bees are buzzing, in company with a third person, Daphnis, who had by chance seated himself under a whispering holm, and whom it would seem they had constituted judge between them, to decide on the respective merits of their singing, and award the palm to the one who should deserve it.

Melibœus happening to pass that way in quest of a goat that had strayed, is spied by Daphnis, and made to come and hear the dispute.

Both the songsters are Arcádians, and the whole affair is related by Melibœus.

The eighth Eclogue, termed the Pharmaceútria, is a beautiful composition, in imitation of an Idyl of Theócritus bearing the same name. It consists of two parts, whereof the first contains the plaints of a shepherd who was despised by his mistress; and the second, the incantations used by a sorceress to regain the lost affections of her lover.

So captivating was the song of Damon and of Alphesibœus said to be, that the heifers marvelled, the lynxes stood astonished, and the rivers slackened their course.

In the ninth Eclogue, Mœris is carrying two kids to Mántua, when he joins company upon the road with his friend Lýcidas who happens to be going the same way as himself: the two shepherds fall into sentimental discourse, and pursue their journey together, occasionally singing to keep up their spirits and beguile the time. Virgil's farm is ingeniously introduced and described, reaching all the way from the declivity of the hills down to the river, with an old broken beech-tree for the land-mark.

Mœris hints at the great danger that both he himself, and Virgil, who is here styled Menálcas, had encountered from the new comers. They go on until the middle of their journey is distinguished by the prospect of the lake of Mántua, and the sepulchre of Bianor; when Lýcidas invites Mœris to set down his kids and rest, kindly offering to carry them for him, should it be more advisable not to stop lest the evening might prove wet.

The tenth Eclogue is a beautiful imitation of the first Idýllium of Theócritus: here the poet represents his friend Gallus as a shepherd dying of love, and complaining of the cruelty of Lycóris, who had deserted him to follow a soldier.

The several sorts of herdsmen come to visit him in his distress, and he is attended by Apóllo the god of song, and by Sylvánus and Pan the two deities of the country.

The scene is laid in Arcádia, the fountain of pastoral poetry; and we have a view of the pines of Mænalus, the rocks of Lycæus, and the lawns of Parthénius.

In the end of this Eclogue, which is the last of these fine compositions, Virgil paints himself under the character of a goatherd sitting beneath a juniper, and weaving baskets, until the coming of the evening; when he rises and drives his goats home.

The precise length of time which the poet employed on these Pastorals is a matter of dispute, some writers limiting it to three, and others extending it to seven years.

If, as has been hinted before, Július Cæsar saw the Aléxis, and which is extremely probable, that Eclogue must have been finished in, or before, the year of the city 710: then the last Eclogue being known for certain to have been written in the year of the city 717, we have the space of at least seven years intervening between the appearance of the first and last of these highly-finished poems.

Shortly after the publication of the Book of Bucolics, Virgil set about writing the Georgics, under the immediate patronage of Mæcénas, to whom he dedicated the whole work. This labour he is said to have completed in the year of the city 723; and to have finished the Æneid, which was written partly in Campánia and partly in Sicily, about the end of the year 734, being by this time in the fifty-first year of his own age.

When he had brought the Æneid to a conclusion after toiling on it for eleven years, he determined to travel into Greece, and there perfect it at his leisure. Accordingly he set sail for Athens, and arrived at that port in safety: but from this period his health, which had never been good, began to decline very fast.

The transcendent merits of his writings had gained for him the esteem of the Roman nation at large; and had procured him a very ample independence.

His company was courted by the great, and the emperor entertained the highest regard for him.

As Augústus was at this time in Greece on his return from Asia, it is not improbable that Virgil determined on visiting that country to be in attendance on his illustrious patron. At all events he met the emperor at Athens; and made up his mind to come back with him into Italy.

On the voyage, Virgil was taken extremely ill, and was by his own request landed at Brundúsium; where he died on the twenty-second day of September, in the year of the city 735, about three and twenty days before completing his fifty-first year.

His remains were carried to Naples, and interred at a little distance from the city.

To his memory the Romans erected a handsome monument, on which they engraved this epitaph, said to have been dictated by himself a few days previous to his death :—

Mantua me genuit: Calabri rapuêre: tenet nùnc
Parthenope: cecini pascua, rura, duces.

In his last will he ordered his Æneid to be burnt, because it was not finished to his mind; but Augústus would not suffer it, upon any account whatever, to be destroyed; nor yet to be altered in a single instance.

In person Virgil was tall and robust, of a swarthy complexion, and of rather a rustic look; careless in his dress, temperate in his meals, but of a very sickly constitution, and bashful to a fault.

He had an impediment in his speech, and although he possessed very great penetration and depth of judgment, yet his delivery was not graceful, nor his wit ready.

He lived upon terms of the strictest friendship and intimacy with the greatest men and best poets of his age; particularly with Horace, who in a beautiful Ode addressed to him when he set sail for Athens, prayed the Gods to protect him; and called him the half of his own soul.

In such popular esteem, indeed, was he held, that when he entered the theatre, the audience, to the number of at least one hundred thousand persons, stood up, shewing him the same respect as they did to Cæsar himself.

As he lived universally beloved, so he died universally lamented, and by none more regretted than by Cæsar.

He left the world with all the calmness of mind, and resignation of soul, with which a great and good man ought to take his leave of life.

His works, so long as common sense and taste endure, will continue to be admired; and will remain, unto the latest ages, an imperishable memorial of poetical genius and of refinement of style, perhaps never equalled, and certainly never surpassed.

PUBLII VIRGILII MARONIS
BUCOLICÔN
LIBER.

ECLOGA PRIMA.

TITYRUS.

MELIBŒUS, TITYRUS.

1	*M.* TITYRE, tu patulæ recubans sub tegmine fagi	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
2	silvestrem tenui Musam meditaris avenâ:	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
3	nos patriæ fines et dulcia linquimus arva;	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
4	nos patriam fugimus: tu, Tityre, lentus in umbrâ	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
5	formosam resonare doces Amaryllida silvas.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

M. *O* Títyre, tu, récubans sub tégmine *hújus* pátulæ fági, meditáris silvéstrem Músam *túâ* ténui avénâ; nos línquimus fines pátriæ, et dúlcia árva; nos fúgimus pátriam: tu, *O* Títyre, léntus in úmbrâ, dóces sílvas resonáre formósam Amarýllida.

LITERAL ORDER AND TRANSLATION.

M. Tu,	M. *You,*	fines pátriæ,	*the limits of our country,*
Títyre,	*Tityrus,*	et dúlcia árva;	*and our sweet fields;*
récubans	*reclining*	nos	*we*
sub tégmine	*under cover*	fúgimus pátriam:	*are fleeing our natal-land:*
pátulæ fági,	*of this wide-spreading beech,*	tu,	*you,*
meditáris	*are trilling*	Títyre,	*Tityrus,*
silvéstrem Músam	*a sylvan strain*	léntus in úmbrâ,	*sedate in the shade,*
ténui avénâ:	*on the slender oat;*	dóces sílvas	*are teaching the woods*
nos	*we*	resonáre	*to echo back*
línquimus	*are leaving*	formósam Amarýllida.	*beauteous Amaryllis.*

MORE FREE TRANSLATION.

MELIBŒUS. YOU, Tityrus, reclining beneath the canopy of this wide-spreading beech, are concerting a pastoral melody on your slim oaten-pipe: WE are quitting our country's bounds, and our sweet domains; WE are fleeing our country:—YOU, Tityrus, all at ease in the shade, are training the woods to re-echo fair Amaryllis.

1. In the year 42, before Christ, being the 29th of Virgil's age, and the 713th of the city, Augústus Octaviánus Cæsar having defeated the republican forces under the conspirators Cássius and Brútus in two pitched battles fought at Philíppi in Macedónia, and having thereby established himself second emperor of Rome, upon the throne of Július Cæsar, his murdered uncle, distributed the lands about Cremóna and Mántua among his veteran soldiers, as a reward for their loyalty; turning out the native owners for having taken part with his enemies. Virgil's father was a sufferer among the rest; but he recovered his farm through the intercession of Mæcenas, else of Póllio, or of Várus, whom our poet had won by his talents. Virgil, to express his gratitude to Augústus for such a favour, composed this Pastoral; wherein he sets forth his own, and his father's good fortune, in the person of Títyrus; and depicts the distressing situation of the people around Mántua and Cremóna, in the character of Melibœus, a shepherd who is hastening away with his few goats, to make room for a fresh possessor. Some imagine that, by Títyrus, Virgil meant himself individually: but, as Títyrus is represented as an old man, whereby the effect is greatly heightened, and as Virgil was yet in the prime of life, this supposition is unreasonable. Hesýchius interprets "Títyrus" to signify:—1. *A Satyr;* 2. *A shepherd's pipe;* and 3. *A sort of wild bird.* Sérvius, again, understood the word in the sense of "*chief ram.*" And La Cerda notices that in the African tongue "Títyrus" meant "*a goat.*" Virgil, no doubt, borrowed this name from Theócritus, as being a very fit one for a shepherd, musical withal, and implying in the Greek language "*a person enjoying leisure and tranquillity.*"—Several commentators take "fágus" to be the species of oak commonly called "ésculus," or in English, "*the mast-tree:*" but Pliny clearly defines it to be the "*beech-tree.*" His words are: "fági glans núclei símilis, triángulâ cúte inclúditur: fólium ténue àc levíssimum, pópulo símile."

2. meditáris, literally, *thou art meditating* or *composing;* more freely, *thou art modulating* or *minstrelsying:* so in the 8th verse of the sixth Eclogue, we find "ténui meditábor arúndine Músam,"—and again in the same Eclogue, verse 82, we meet with "Phoébo meditánte." Sérvius says, "*meditáris,* id est, *cántas,* quásì *melitáris, d* pro *l* pósitâ." Ruæus interpreted it "moduláris;" and La Cerda, "exérces." By "avéna," which literally signifies "*an oat* or *an oaten straw,*" may perhaps be understood "*a shepherd's pipe*" in general, or rather "*a flageolet.*"

5. Some will have it, that in this Pastoral, "Amaryllis" is allegorically put for "*Rome.*"

6	*T.* O Melibœe, Deus nobis hæc otia fecit:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
7	namquè erit ille mihi sempèr Deus: illius aram	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
8	sæpè tener nostris ab ovilibus imbuet agnus.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
9	Ille meas errare boves, ut cernis, et ipsum	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
10	ludere, quæ vellem, calamo permisit agresti.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
11	*M.* Non equidèm invideo; miror magìs: undiquè totis	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
12	usquè adeò turbatur agris. En ipse capellas	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
13	protenùs æger ago; hanc etiàm vìx, Tityre, duco:	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. O Meliboée, *quídam* Déus fécit hæc ótia nóbis: námquè ílle érit sémpèr Déus míhi: saépè téner ágnus ab nóstris ovílibus ímbuet áram íllius. Ille permísit méas bóves erráre, ut *tu* cérnis, et *ille permísit me* ípsum lúdere quæ *cármina égo* véllem *lúdere méo* agrésti cálamo. M. Equidèm *égo* non invídeo *tíbi; égo* mágìs míror *túam bónam fortúnam: id* turbátur ádeò *in* tótis ágris úndiquè úsquè. En *égo* ípse aéger ágo *méas* capéllas prótenùs: étiàm *égo* dúco hanc *capéllam*, O Títyre, vìx:

LITERAL ORDER AND TRANSLATION.

T. O Meliboée,	*T. O Meliboéus,*	lúdere	*to play*
Déus	*a god*	quæ véllem	*what I pleuse*
fécit	*hath vouchsafed*	agrésti cálamo.	*on my rustic pipe.*
nóbis	*to us*	*M.* Equidèm	M. *Truly*
hæc ótia:	*these tranquillities:*	non invídeo;	*I envy you not;*
námquè ílle	*for he*	mágìs míror:	*rather I am amazed:*
érit míhi	*shall be to me*	ádeò turbátur	*to-such-degree is-there-confusion*
Déus sémpèr:	*a god for ever:*	tótis ágris	*in all the grounds*
saépe	*often*	úndiquè	*on every side*
ténerágnus	*shall a tender lamb*	úsquè.	*as far as here.*
ab nóstris ovílibus	*from our sheepfolds*	En ípse	*Lo! I myself*
ímbuet	*distain*	aéger	*ailing-in-health*
áram íllius.	*his altar.*	ágo capéllas	*am driving my goats*
Ille	*He*	prótenùs:	*on before me:*
permísit	*hath permitted*	hanc	*this one*
méas bóves	*my kine*	étiàm,	*also,*
erráre,	*to range,*	Tityre,	*O Tityrus,*
ut cérnis,	*as you see,*	dúco	*I am leading along*
et ípsum	*and myself*	vìx:	*with difficulty:*

MORE FREE TRANSLATION.

Tityrus. O! Meliboéus, a God hath vouchsafed to us these comforts: for a God in my estimation shall he for ever be: frequently shall a tender lambkin from our folds imbue his altar. My kine, as you perceive, he hath permitted to range at large, and myself to warble what airs I choose on this my rural pipe. Melibœus. In troth I do not begrudge you; rather am I astonished: so great is the stir in all the country round. Lo! I myself unwell am urging my goats along: and this one, Tityrus, with difficulty lead I onward:

6. "Meliboéus" properly means "*a cow-herd*" or "*a person who has the care of black cattle:*" in this Eclogue, however, no such signification seems attached to the name:—"Déus," flatteringly, with allusion to Augústus: the poet styles him a God some years before divine honors were publicly, and by law, paid to him:—"ótia," *ease, recreation, and security united;* an idea which no single word in the English language can convey:—"fécit," *hath established* or *ordained—hath confirmed* or *granted.*

7. érit ílle *míhi* sémpèr Déus, *he shall* to me *be a god henceforth and for ever*, i. e., even now and before divine honors have yet been by law established as his due, will I adore and worship him. As the deification of Augústus by the senate did not take place until the 28th year of his own age, which was about seven years after this Eclogue was written, the poet very properly introduces "míhi," *to me:* as if he had said "*he shall always be a deity of mine, whether others account him a god or not.*

9. erráre, *to range at will* or *pleasure—to graze at large:* were we to take this infinitive, as Lord Lauderdale did, in its original acceptation, "*to wander* or *go astray,*" we should stray from the meaning.

11. non équidèm invídeo; míror mágìs: *I do not in reality envy you; more am I surprised:* or, in other words, *I really feel less of envy, than I do of admiration.* Melibœus, apprehending that Tityrus might think he envied him, assures him that he does not; adding that he greatly wonders at the sight of such composure in the midst of so much confusion.

12. In lieu of "turbátur," several ancient MSS. have "turbámur," but far less elegantly.

13. Most MSS. have "prótinùs," and this is the reading of the Venice edition printed by Aldus, as well as of several others. Caper will have it, that "prótenùs" is an adverb of "*Place,*" and "prótinùs" an adverb of "*Time.*" Nónius Marcéllus defends "prótinùs," interpreting it "váldè." Heyne affirms that "prótinùs" is a corruption of "prótenùs:" the sense here, he says, is simply "pro," or rather "præ," that is, "ánte se," *before him.*

14	hîc inter densas corylos modò namquè gemellos,	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
15	spem gregis, ah! silice in nudâ connixa reliquit.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
16	Sæpè malum hoc nobis, si mens non læva fuisset,	-⏑⏑|--|--|--|-⏑⏑|-⏑
17	de cœlo tactas memini prædicere quercus:	--|--|-⏑⏑|--|-⏑⏑|--
18	sæpè sinistra cavâ prædixit ab ilice cornix.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
19	Sèd tamèn, iste Deus qui sit, da, Tityre, nobis.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
20	*T.* Urbem, quam dicunt Romam, Melibœe, putavi	--|--|--|-⏑⏑|-⏑⏑|--
21	stultus ego huic nostræ similem, quò sæpè solemus	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
22	pastores ovium teneros depellere fœtus.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

námquè conníxa geméllos *foétus* módò hîc ínter dénsas córylos, *ílla* relíquit *éos* spem grégis, ah! *me*, in núdâ sílice. Saépè, si *méa* mens non fuísset laéva, *égo* mémini *nóstras* quércus táctas de coélo prædícere hoc málum nóbis: saépè sinístra córnix prædíxit *id* ab cávâ ílice. Sèd támèn, O Tityre, da *tu* nóbis, qui íste Déus sit. T. Ego stúltus, *O* Meliboée, putávi úrbem, quam *úrbem hómines* dícunt Rómam, *ésse úrbem* símilem huic nóstræ *úrbi Mántuæ*, quò *nos* pastóres saépè solémus depéllere téneros foétus óvium.

LITERAL ORDER AND TRANSLATION.

námquè módò	*for just now*	prædíxit	*predict it*
hîc	*here*	ab cávâ ílice.	*from the hollow holm.*
ínter dénsas córylos	*among the dense hazels*	Sèd da nóbis	*But tell us*
conníxa geméllos,	*having yeaned twins,*	támèn,	*by-the-bye,*
relíquit,	*she has left them,*	Tityre,	*Tityrus,*
ah!	*alas!*	qui	*who*
spem grégis,	*the hope of my flock,*	íste Déus sit.	*that god may be.*
in núdâ sílice.	*upon the bare flint.*	*T.* Urbem,	*T. The city,*
Mémini,	*I remember,*	quam dícunt Rómam,	*which they call Rome,*
quércus	*that my oaks*	Meliboée,	*Meliboéus,*
táctas de coélo,	*smitten from heaven,*	égo stúltus	*I, fool that I was,*
saépe,	*did oftentimes,*	putávi símilem	*thought similar*
si mens	*if my mind*	huic nóstræ,	*to this of ours,*
non fuísset laéva,	*had not been infatuate,*	quò pastóres	*unto which we shepherds*
prædícere	*presage*	saépe solémus	*are many a time wont*
hoc málum nóbis:	*this calamity to us:*	depéllere	*to drive*
saépè	*often*	téneros foétus	*the tender offspring*
sinístra córnix	*did the ill-boding crow*	óvium.	*of our sheep.*

MORE FREE TRANSLATION.

for having just now, yonder among the thick hazels, yeaned twin kids, she has left them, alas! the hope of my flock, upon the bare stone. I remember, if my mind had not been silly, that our oaks, blighted by the lightning, did repeatedly augur this disaster upon us: frequently did the ill-boding crow predict it from the hollow holm.—But yet, give me to understand, Tityrus, who that god of yours is.

Tityrus. The city which they call Rome, Meliboéus, I foolishly imagined to resemble this of ours, to which we shepherds are often wont to drive the tender young of our ewes.

15. Sérvius says that "conníxa" is here used for "enixa," to avoid an hiátus after núdâ. La Cerda deems "conníxa," independent of this, preferable to "enixa," as expressing a difficult delivery.

16. laéva, *silly* or *incredulous:* Sérvius interprets it "contrária," *wayward.* This adjective is of ambiguous meaning, being sometimes employed, as it is here, to presage evil, and sometimes, as in the second and ninth books of the Æneid, to denote good. This difference may be attributed to the difference between the Greek and Roman manner of auguring; as the former *always* considered the right hand auspicious,—the latter, *on some occasions*, the left.

18. This verse is wanting in several of the oldest MSS. Perhaps some transcriber inserted it here, as being very appropriate, when he found "ántè sinístra cávâ monuísset ab ílice córnix," in the ninth Eclogue, verse 15. We shall speak of the crow, and of right-hand and left-hand omens, when we come to that verse.—The "ílex" is a species of oak, by us termed "*holm oak.*"

19. íste déus, *that god of thine* or *of yours*: so "ílle déus" would be "*that god of his, hers,* or *theirs*:" and "hic déus," *this god of mine* or *of ours*: yet many copies have "ílle" for "íste;" and some few, "quis" for "qui:"—"da" and "áccipe" are often put for "die" and "aúdi."

20. Rómam, *Rome;* which, by the best usage, is pronounced as if written "*Room.*" This city in the days of Augústus is said to have been fifty miles in circuit, with a population of nearly four millions.

21. stúltus égo, *I foolish man;* else we may construe "stúltus" with "putávi," and render it "*foolishly;*" an adjective being often, by the Roman idiom, used where an adverb is proper in English:—"huic nóstræ," *this city of ours; viz.* Mántua.

23	Sìc canibus catulos similes, sìc matribus hœdos	–⏑⏑|–⏑⏑|–⏑⏑|––|–⏑⏑|–
24	nôram; sìc parvis componere magna solebam.	––|––|––|–⏑⏑|–⏑⏑|–
25	Verùm hæc tantùm alias inter caput extulit urbes,	––|–⏑⏑|––|–⏑⏑|–⏑⏑|–
26	quantùm lenta solent inter viburna cupressi.	––|–⏑⏑|––|––|–⏑⏑|–
27	*M.* Et quæ tanta fuit Romam tibi causa videndi?	––|–⏑⏑|––|–⏑⏑|–⏑⏑|–
28	*T.* Libertas: quæ sera, tamèn respexit inertem,	––|––|–⏑⏑|––|–⏑⏑|–⏑
29	candidior postquàm tondenti barba cadebat:	–⏑⏑|––|––|––|–⏑⏑|–⏑
30	respexit tamèn, et longo pòst tempore venit;	––|–⏑⏑|––|––|–⏑⏑|–⏑
31	postquàm nos Amaryllis habet, Galatea reliquit.	––|–⏑⏑|–⏑⏑|–⏑⏑|–⏑⏑|–⏑

SYNTHETICAL ORDER.

Sìc *égo* nóveram cátulos *ésse* símiles cánibus, sìc *égo nóveram* hoédos *ésse símiles* mátribus; sìc *égo* solébam compónere mágna *negótia* párvis *negótiis*. Vérùm hæc *urbs Róma* éxtulit *súum* cáput tántùm ínter álias úrbes, quántùm cupréssi sólent *extóllere súa cápita* ínter lénta vibúrna. M. Et quæ tánta caúsa vidéndi Rómam fúit tíbi? T. Libértas: quæ *libértas lícètílla vénerit* séra, támèn *ílla* respéxit *me* inértem, póstquàm bárba cadébat candídior *míhi* tondénti *éam*: támèn *ílla* respéxit *me*, et *ílla* vénit lóngo témpore pòst; póstquàm Amarýllis hábet nos, *et* Galatéa relíquit *nos*.

LITERAL ORDER AND TRANSLATION.

Sìc nôram	*Thus I had known*	fúit tíbi	*was there to thee*
cátulos	*whelps*	vidéndi Rómam?	*of seeing Rome?*
símiles cánibus,	*like unto dogs,*	*T.* Libértas:	T. *Liberty:*
sic	*thus*	quæ séra,	*which late,*
hoédos mátribus:	*kids to their dams:*	támèn	*yet*
sìc	*so*	respéxit inértem,	*looked on me a sluggard,*
solébam	*I used*	póstquàm	*after-that*
compónere mágna	*to compare great things*	bárba	*my beard*
párvis.	*to small.*	cadébat candídior	*was falling whiter*
Vérùm hæc	*But she*	tondénti:	*to me shearing it:*
éxtulit cáput	*hath lifted her head*	respéxit támèn,	*she looked on me however,*
tántùm	*as much*	et lóngo témpore	*and a long while*
ínter álias úrbes,	*amid other cities*	pòst	*afterwards*
quántùm	*as*	vénit;	*she came;*
cupréssi sólent	*cypresses are wont*	póstquàm	*since-the-time-that*
ínter lénta vibúrna,	*amidst pliant withies.*	Amarýllis	*Amaryllis*
M. Et quæ caúsa	M. *And what cause*	hábet nos,	*has us,*
tánta	*so great*	Galatéa relíquit.	*Galatéa left us.*

MORE FREE TRANSLATION.

Thus I knew that whelps were like dogs, thus kids like their mothers; so I was accustomed to compare great things with small:—but that city has lift its head as high amidst other cities as cypresses are wont to lift theirs amid limber shrubs.

Melibœus. And what so urgent cause had you of seeing Rome?

Tityrus. Emancipation: which though late, yet looked upon me listless,—after-that a greyer beard was falling from me shaving: it looked upon me, however, and, a long time subsequently, it came; since Amaryllis possesses me, Galatéa left me.

26. The "vibárnum," by us called "*the way-faring tree*" is a shrub, growing in copses and by the sides of roads: it has flexible and tough branches, which are much used in binding faggots—a circumstance from which the Latin name seems to have been derived, that is, from "viére" *to bind*. Virgil, by this comparison, as Sérvius has justly observed, gives Melibœus to understand, that Rome differed from other cities in kind as well as in magnitude; surpassing them so far in grandeur and in extent, that they were merely like lamps held up in comparison with the sun; or, in the language of shepherds, like lowly shrubs beside stately trees.

28. Commentators are not agreed in opinion about the sense of this verse and the next. Many of them will have "candídior" to agree with "libértas," and not with "bárba;" *liberty looked upon me more favorably* or *benignly;* while others strenuously oppose this acceptation of "candídior," and contend for "*whiter beard*." Ruæus gives four solutions of the difficulty contained in this passage, but all of them unsatisfactory.—The "*liberty*" spoken of, may not mean emancipation from actual slavery, but freedom from the state of being a servant for hire; freedom, too, from the clutches of love for Galatéa; freedom also from unthrifty habits, from ignorance of the world, from misapplication of talent, and from unprofitable pursuits.

31. Though some think that by "Amaryllis" is allegorically meant "*Rome;*" and that by "Galatéa" the poet designed "*Mántua;*" yet others, and more defensibly, consider "Amaryllis" to be a fictitious name for a present worthy sweetheart that Tityrus had,—"Galatéa," a former worthless one.

32	Namquè (fatebor enìm) dùm me Galatea tenebat,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
33	nèc spes libertatis erat, nèc cura peculî.	--|--|-⏑⏑|--|-⏑⏑|--
34	Quamvìs multa meis exiret victima septis,	--|-⏑⏑|--|--|-⏑⏑|--
35	pinguis et ingratæ premeretur caseus urbi,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
36	non unquàm gravis ære domum mihi dextra redìbat.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
37	*M.* Mirabar, quid mœsta Deos, Amarylli, vocares;	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
38	cui pendere suâ patereris in arbore poma.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
39	Tityrus hînc aberat: ipsæ te, Tityre, pinus,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
40	ipsi te fontes, ipsa hæc arbusta vocabant.	--|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

Námquè (énìm *égo* fatébor) dùm Galatéa tenébat me, nèc spes libertátis érat *míhi*, nèc cúra pecúlii *érat míhi*. Quámvìs múlta víctima exíret méis séptis, et *quámvìs múltus* pínguis cáseus premerétur *nóstræ* ingrátæ úrbi *Mántuæ*, *méa* déxtra non únquàm redíbat dómum míhi grávis aére. M. *Ego* mirábar, quid, *O* Amarýlli, *tu* moésta vocáres Déos: *égo mirábar* cui *tu* pateréris póma pendére in súâ árbore. Títyrus áberat hînc: *O* Títyre, ípsæ pínus vocábant te, ípsi fóntes *vocábant* te, hæc ípsa arbústa *vocábant te*.

LITERAL ORDER AND TRANSLATION.

Námquè	*For*
(énìm fatébor)	*(and I will confess it)*
dùm	*whilst*
Galatéa tenébat me,	*Galatéa possessed me*
érat	*there was*
nèc spes libertátis,	*neither hope of liberty,*
nèc cúra pecúlî.	*nor care of acquirement.*
Quámvìs	*Although*
múlta víctima	*many a victim*
exíret	*went*
méis séptis,	*from my folds,*
et pínguis cáseus	*and* many *a fat cheese*
premerétur	*was pressed*
ingrátæ úrbi,	*for the thankless city,*
déxtra	*my right hand*
non únquàm	*did not ever*
redíbat dómum míhi	*return home to me*
grávis aére.	*heavy with money.*
M. Mirábar,	M. *I was wondering,*
quid,	*why,*
Amarýlli,	*O Amarýllis,*
moésta	*disconsolate*
vocáres Déos;	*you were invoking the Gods;*
cui	I wondered *for whom*
pateréris póma	*you were suffering your apples*
pendére	*to hang*
in súâ árbore.	*upon their tree.*
Títyrus áberat	*Tityrus was absent*
hînc:	*from this place:*
ípsæ pínus	*the very pines*
vocábant te,	*were calling for thee,*
Títyre,	*Tityrus,*
ípsi fóntes te,	*the very fountains* called *thee,*
hæc ípsa arbústa.	*these very copses* called.

MORE FREE TRANSLATION.

Because (and I will own it) while Galatéa swayed me, I had neither hope of liberty, nor care of wealth. Though many a victim went from my folds, and many a fat cheese was pressed for the unthankful city, yet never did my hand return home laden with money.

MELIBŒUS. I wondered, Amaryllis, why disconsolate you were invoking the Gods: I wondered for whom you were suffering the fruits to remain on their tree. Tityrus was away: the very pines, Tityrus, the very founts, these very shrubberies were calling you!

33. cúra pecúlî, *care of my property* or *concern about gain*. Pecúlium was commonly understood to mean "*the private stock which a slave is permitted to enjoy, independent of his master*." Plaútus uses it to express "*the separate purse of a wife, made up without the knowledge of her husband*." But it also signifies "*the property of a freeman*:" and Horace, in his Art of Poetry, verse 330, employs "cúra pecúlî" in the sense, "*love of wealth* or *concern about gain*." This word, no doubt, as well as "pecúnia," is derived from "pécus,"—for, before the invention of money, traffic was carried on chiefly by exchanges of cattle; and indeed many of the earlier coins have the figure of cattle stamped upon them.

34. MSS. and editions differ in the punctuation of this sentence; for, in some of them, there is no point after "séptis," but a comma after "pínguis" in the next verse. By this mode of pointing, "pínguis" is made to agree with "víctima," instead of with "cáseus,"—and that it should do so was the decided opinion both of Sérvius and of Fabrícius.

35. ingrátæ úrbi, *the thankless city*, viz. *Mántua:* yet concerning the precise meaning of "ingrátæ," there is (it must be allowed) much doubt: the epithets, "*unpleasant—disagreeable—hateful—detested—odious—ungrateful—luckless—illfated*," and many more, indeed, have been offered as the translation of this word in the instance before us.

37. The patrons of allegory, unable to reconcile the "Amarýlli" of this verse with the city of Rome, have fancied that some error must have crept into the text: they accordingly recommend the substitution, or, as they are pleased to call it, restitution of "Galatéa" for "Amarýlli."

39. The final syllable of "áberat" is lengthened by the figure of prosody called cæsúra.

40. The "*arbústa*" were large pieces of ground planted with elms or other trees, at the distance generally of about forty feet apart, to leave room for corn, and also for vines, to grow between them.

41	*T.* Quid facerem? Nequè servitio me exire licebat,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
42	nèc tàm præsentes alibì cognoscere Divos.	--|--|-⏑⏑|--|-⏑⏑|--
43	Hìc illum vidi juvenem, Melibœe, quotannìs	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
44	bìs senos cui nostra dies altaria fumant.	--|--|-⏑⏑|--|-⏑⏑|--
45	Hìc mihi responsum primus dedit ille petenti:	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
46	"*Pascite, ut antè, boves, pueri; submittite tauros.*"	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
47	*M.* Fortunate senex, ergò tua rura manebunt:	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

T. Quid *égo* fácerem? Néque *id* licébat me exíre servítio, nèc *id licébat míhi* cognóscere Dívos tàm præséntes álibì. Hìc, *O* Meliboée, *égo* vídi íllum júvenem, cui *júveni* nóstra altária fúmant bìs sénos díes quotánnìs. Hìc ílle prímus dédit *hoc* respónsum míhi peténti *ab íllo*: "*Vos* páscite bóves, *O* púeri, ut ántè; *vos* submíttite taúros *júgo*." M. *O* fortunáte sénex, érgò túa rúra manébunt:

LITERAL ORDER AND TRANSLATION.

T. Quid fácerem?	T. *What could I do?*
Néquè	*Neither*
licébat	*was it possible*
me	*for me*
exíre servítio,	*to get out of thraldom,*
nèc álibì	*nor elsewhere*
cognóscere Dívos	*to experience Gods*
tàm præséntes.	*so propitious.*
Hìc,	*Here,*
Meliboée,	*Melibœus,*
vídi íllum júvenem	*I saw that youth*
cui	*to whom*
bìs sénos díes	*for twice six days*
nóstra altária	*our altars*
quotánnìs	*yearly*
fúmant.	*smoke.*
Hìc prímus	*Here first*
dédit ílle	*gave he*
respónsum	*this answer*
míhi peténti:	*to me petitioning him:*
"Páscite bóves	"*Feed your kine*
ut ántè,	*as heretofore,*
púeri;	*my lads;*
submíttite taúros."	*yoke your steers.*"
M. Fortunáte sénex,	M. *O fortunate old man,*
érgò	*then*
túa rúra	*your farms*
manébunt:	*will remain* your own:

MORE FREE TRANSLATION.

TITYRUS. What could I do? It was neither in my power to get out of thraldom, nor any where else to experience Gods so benign. It was here, Melibœus, I saw that youth, to whom, annually for twice six days, our altars smoke. It was here he first returned this answer to me his suppliant: "FEED YOUR COWS, AS BEFORE, LADS; YOKE YOUR STEERS."

MELIBŒUS. Fortunate old man, therefore your rural possessions will remain your own:

41. Quid fácerem, *what could I do?* Tityrus informs Melibœus that he had no alternative: for it was incumbent on him either to go to Rome, or to continue in vassalage, dependant on another's will. Appian mentions, that, when the lands about Cremóna and Mántua were parcelled out among the soldiers of Augústus, great crowds both of young men and of old, and of women with their children, flocked to Rome, and there in truly dismal group filled the Forum and temples with their lamentations, complaining that they had been driven from their homes as though they had been conquered enemies. If many of them were of republican principles, and had favoured Brutus and Cássius, yet others, no doubt, were devotedly loyal, and warmly attached to Augústus.

42. tàm præséntes Dívos, *Gods so propitious.* It cannot be denied, that "praésens" signifies "*present,*" rather than "*propitious;*" yet here, and so in the ninth Book of the Æneid, verse 404, the meaning seems to be "*kindly present after the manner of a divinity or god,*" that is, "*if not bodily and visibly present, yet virtually present, and ready with protection and help.*" In the passage before us "praésens" may be taken in the sense of "*accessible and conceding,*" for Augustus readily granted Virgil an interview, and instantly complied with his request.

43. júvenem, *youth,* namely, *Octaviánus Augústus,* the emperor, who, at the time of partitioning the lands, was under 22 years of age. His enemies degradingly styled him "púer," or "*the boy,*" on account of his extreme youth when he first headed his armies; but this appellation was afterwards prohibited by a decree of the senate.

44. bìs sénos díes, *upon twice six* or *twelve days,* meaning, *on one day of every month.*

45. prímus, *first,* that is, *instantly, and almost before I had time to prefer my request.*

46. puéri, *lads* or *swains:* the word "púer" has four distinct meanings; first, it signifies "*a boy*" in contradistinction to a "*girl:*" secondly, "*a lad,* or *boy,*" with reference to age; as "*not having yet attained to manhood:*" thirdly, in the vocative, "*any man servant* or *male slave,*" but more especially one employed as a "*valet, groom,* or *waiter:*" fourthly, in the same case, "*any male person addressed familiarly, either by an equal or a superior:*" and fifthly, in any case, it is "*an appellation of kindness, and of affection, mingled with pity, applicable to a male person of any age, rank, or condition:*" in this sense it occurs in the fifth Eclogue, verse 54.—Concerning the true signification of "submíttite taúros," commentators are not agreed. Some think it alludes to the breeding of the cattle.

47. túa rúra, *your possessions—your farm* or *estate;* which, as may be inferred from the next two verses, was not very large, nor yet very fertile; being in many, if not most places, full of rocks and fen: however with all its faults it was thought large enough, and was greatly prized because hereditary.

48	et tibi magna satìs. Quamvìs lapis omnia nudus	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
49	limosoque palus obducat pascua junco;	--|-⏑⏑|--|--|-⏑⏑|--
50	non insueta graves tentabunt pabula fœtas;	--|-⏑⏑|--|--|-⏑⏑|--
51	nèc mala vicini pecoris contagia lædent.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
52	Fortunate senex, hîc inter flumina nota	--|-⏑⏑|--|--|-⏑⏑|-⏑
53	et fontes sacros, frigus captabis opacum.	--|--|--|--|-⏑⏑|-⏑
54	Hînc, tibi quæ sempèr vicino ab limite sepes	-⏑⏑|--|--|--|-⏑⏑|--
55	Hyblæis apibus florem depasta salicti,	--|-⏑⏑|--|--|-⏑⏑|--
56	sæpè levi somnum suadebit inire susurro.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

et *illa rúra sunt* sátìs mágna tíbi. Quámvìs núdus lápis obdúcat ómnia *túa* páscua, átquè *quámvìs* pálus *obdúcat ómnia túa páscua* limóso júnco; *támèn* insuéta pábula non tentábunt *túas* gráves foétas *óves;* nèc mála contágia vicíni pécoris laédent *éas. O* fortunáte sénex, hîc ínter nóta flúmina, et *ínter* sácros fóntes, *tu* captábis opácum frígus. Hînc sépes quæ *sépes est* tíbi ab vicíno límite sémpèr depásta *quóad* flórem salícti *ab* Hyblaéis ápibus, saépè suadébit *tíbi*, lévi susúrro, iníre sómnum.

LITERAL ORDER AND TRANSLATION.

et mágna sátìs	*and ample enough*	hîc	*here*
tíbi.	*for you.*	ínter nóta flúmina	*among well-known streams*
Quámvìs	*Though*	et sácros fóntes	*and sacred springs*
núdus lápis	*naked rock*	captábis	*will you enjoy*
obdúcat	*overrun*	opácum frígus.	*dusky coolness.*
(átquè pálus	*(and fen*	Hînc,	*On this side,*
limóso júnco)	*with marshy bulrush)*	ab vicíno límite	*from the adjoining border*
ómnia páscua,	*all the pastures,*	tíbi sépes,	*is to you a hedge,*
insuéta pábula	*unaccustomed fodder*	quæ,	*which,*
non tentábunt	*shall not affect*	sémpèr depásta	*ever fed upon*
gráves foétas;	*your pregnant ewes;*	flórem salícti	*as to the bloom of the willow*
nèc	*nor*	Hyblaéis ápibus,	*by Hybléan bees,*
mála contágia	*shall the noxious distempers*	saépè,	*will often,*
vicíni pécoris	*of any neighbouring flock*	lévi susúrro,	*by its light buz,*
laédent.	*injure them.*	suadébit	*induce you*
Fortunáte sénex,	*O fortunate old man,*	iníre sómnum.	*to repair to sleep.*

MORE FREE TRANSLATION.

and for you they are sufficiently large. Though bare stone overspread, and swamp with miry bulrush, all the pastures; no unaccustomed food shall assail your pregnant ewes; nor shall the malignant infections of any contiguous flock injure them. Fortunate old man, here amidst known streams, and consecrated fountains, will you enjoy shady coolness. On this hand from the adjoining boundary you have a hedge which ever fed on as to its sallow bloom by Hybléan bees, will often with gentle hum induce you to betake to sleep.

48. In several MSS. there is simply a comma after "sátìs," and then a colon after "júnco."

50. insuéta pábula, *unaccustomed food* :—broadly insinuating that the flocks of those shepherds who had been turned out of their homes and native pastures, would, in passing through different regions of the Earth, meet with various sorts of herbage, to which they had never been accustomed, and which "tentábunt," *would try them*; i. e., *would put their constitutions to the test, whether they could, or could not, live upon such victuals.* The word "insuéta" is of course a trisyllable in heroic verse:—gráves foétas, *your pregnant ewes*: here the adjective "gráves" is added to "foétas" to express the gravid state of the female; for "foéta" by itself signifies, simply, "*any female that has had, or is about to have, young.*"

51. mála contágia, *the evil infections*: for, among cattle of every kind, but sheep in particular, cold, wet, hunger, and fatigue introduce distempers, and such as are generally malignant and contagious.

52. hîc ínter flúmina nóta, *here amidst* or *between known rivers*, namely, *the Míncius and the Po*. Virgil was born on the banks of the Míncius, a little above the place where it falls into the Po.

54. By "vicíno ab límite sépes" most commentators understand "*the hedge from the neighbouring boundary*," that is, "*the fence* or *hedge of separation between the lands of Títyrus, and those of one or more of his neighbours:*" but some few will not consent to this acceptation of the words, conceiving "límes" to mean "*the station of the bee-hives*," at no great distance from some willow hedge which sheltered, they say, not only the apiary, but also the cottage and garden of Títyrus.

55. Hyblaéis ápibus, *by Hybléan bees*: of all bees these were accounted by much the best, as having been imported from Hybla in Sícily—a mountain famous for its honey:—flórem depásta, *fed upon as to its flower*, a Greek idiom:—"salícti" for "salicéti:" the chives or filaments in the flowers of the willow abound at the top with a fine yellow dust which the bees gather to make their wax.

57	Hînc altâ sub rupe canet frondator ad auras;	--|--|-⏑⏑|--|-⏑⏑|--
58	nèc tamèn intereà raucæ, tua cura, palumbes,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
59	nèc gemere aëriâ cessabit turtur ab ulmo.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
60	*T.* Antè leves ergò pascentur in æthere cervi,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
61	et freta destituent nudos in litore pisces;	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
62	antè, pererratis amborum finibus, exul	-⏑⏑|--|--|--|-⏑⏑|-⏑
63	aùt Ararim Parthus bibet, aùt Germania Tigrim;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
64	quàm nostro illius labatur pectore vultus.	--|--|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Hînc sub áltâ rúpe frondátor cánet ad aúras: nèc támèn intéreà raúcæ palúmbes, *quæ palúmbes sunt* túa cúra, *cessábunt gémere*, nèc túrtur cessábit gémere ab äériâ úlmo. T. Antè érgo léves cérvi pascéntur in aéthere, et fréta destítuent *súos* písces núdos in lítore; ántè, aùt Párthus éxul bíbet *flúvium* Ararim, aùt Germánia *bíbet flúvium* Tígrim, fínibus ambórum *populórum* pererrátis *ab ambóbus*, quàm vúltus illíus *júvenis* labátur à nóstro péctore.

LITERAL ORDER AND TRANSLATION.

Hînc	*On that side*	èt fréta	*and the seas*
frondátor	*will the vine-dresser*	destítuent písces	*leave their fishes*
snb áltâ rúpe	*under the lofty cliff*	núdos	*bare*
cánet ad aúras;	*be singing to the breezes;*	in lítore;	*on the shore;*
nèc támèn	*nor yet*	ántè	*sooner*
intéreà	*at the same time*	aùt Párthus,	*either shall the Parthian,*
raúcæ palúmbes,	*will the hoarse wood-pigeons,*	éxul,	*a wanderer from his home,*
túa cúra,	*your delight,*	bíbet Ararim,	*drink the Soane,*
nèc túrtur	*nor the turtle-dove*	aùt Germánia	*or Germany*
ab äériâ úlmo	*from the airy elm*	Tígrim,	*the Tigris,*
cessábit gémere.	*cease to coo.*	fínibus ambórum	*the boundaries of both of them*
T. Antè	T. *Sooner,*	pererrátis,	*having been wandered across,*
érgò	*therefore,*	quàm vúltus	*than the countenance*
léves cérvi	*shall swift stags*	illíus	*of that youth*
pascéntur	*feed*	labátur	*can slip*
in aéthere,	*in the firmament,*	nóstro péctore.	*from our breast.*

MORE FREE TRANSLATION.

On that hand will the pruner at the foot of the lofty cliff be singing to the breezes; nor yet in the mean time will the hoarse wood-pigeons, your delight, nor the turtledove cease from the äerial elm to coo.

Tityrus. Sooner, therefore, shall fleet deer feed on air, and the seas leave their fishes dry on the beach; sooner shall the Parthian, an exile from his country, drink the Arar, or Germany the Tigris, the boundaries of both nations having by both been traversed; than the countenance of that youth can become effaced from my heart.

57. frondátor, *the vine-dresser:* Sérvius however gives three acceptations of this word: 1. *The woodman*, whose employment consists either in felling trees, or in lopping off their branches. 2. *The vine-pruner*, who clears away the leaves of vines, when too thick, that the grapes may be sufficiently exposed to the sun to be ripened. 3. *Any bird that lives amongst green boughs*, and which feeds principally on leaves and insects found on the bark. The Abbé de Marolles taking the word in this last sense, rendered it "*rossignol*," that is, "*nightingale*;" and Lord Lauderdale, not to be far behind, translated it "*linnet*:"—ad aúras, *to the breezes* or *gales*, which serve to keep the pruner cool at his work: many critics, however, will have these two words to signify, "*on high* or *aloud*."

60. pascéntur in aéthere, *shall feed in the firmament* or *airy vault of heaven*, that is, *shall ascend into the atmosphere*, relinquishing the nature of quadrupeds, and assuming that of birds. For "aéthere" La Cerda would fain have read "aéquore."

61. The appellative "fréta," of which the strict signification is "*friths* or *streights*," is here put for "máre, *the sea*,"—or rather for "mária" in the plural number, "*the seas*." This use of "fréta" is not unfrequent with the poets.

62. pererrátis ambórum fínibus, *the boundaries of both nations having by the people of both been traversed*, that is, when the Germans shall all have migrated to Párthia; and the Párthians to Germany.

63. In this verse "Párthus" and "Germánia" are intended to designate the entire population of Párthia and of Gérmany. As, however, the Tigris was not a river of Párthia, but of Assýria and Mesopotámia, and as the Arar was not a river of Gérmany, but of Gaul, it is evident that the poet includes the Medes and Assýrians with the Párthians, and part at least of Gaul with Gérmany. Martyn explains why Párthia might be said to own the Tigris and Gérmany to drink the Arar, by quoting Strabo, who states that the Parthian empire at one time extended westward as far as the Enphrátès, and that the Germans by incursions into Gaul had made conquest of the country between the Rhine and Arar.

65	*M.* At nos hînc alii sitientes ibimus Afros;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
66	pars Scythiam et rapidum Cretæ veniemus Oaxem,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
67	et penitùs toto divisos orbe Britannos	-⏑⏑|--|--|--|-⏑⏑|--
68	En, unquàm patrios longo pòst tempore fines,	--|-⏑⏑|--|--|-⏑⏑|--
69	pauperis et tugurî congestum cespite culmen,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
70	post aliquot, mea regna videns, mirabor aristas?	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
71	Impius hæc tàm culta novalia miles habebit?	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

M. At nos íbimus hînc, álii *ad* sitiéntes Afros; pars *nóstrûm* veniémus *ad* Scýthiam, et *pars ad* rápidum *flúvium* Oáxem Crétæ, et *pars ápud* Británnos pénitùs divísos tóto órbe. En únquàm, lóngo témpore pòst, *égo* vídens pátrios fínes, et cúlmen paúperis tugúrii congéstum céspite, mirábor méa régna post áliquot arístas? Impius míles habébit hæc tàm cúlta novália?

LITERAL ORDER AND TRANSLATION.

M. At nos	M. *But we*	pòst,	*hereafter,*
íbimus hînc,	*must go hence,*	vídens	*beholding*
álii	*some*	pátrios fines,	*my native borders,*
sitiéntes Afros;	*to the thirsting Africans;*	et cúlmen	*and the roof*
pars	*a part*	congéstum céspite	*constructed of sod*
veniémus Scýthiam,	*will come to Scýthia,*	paúperis tugúrî,	*of my poor hut,*
et rápidum Oáxem	*and to the rapid Oáxis*	post áliquot arístas,	*behind some beards of corn,*
Crétæ,	*of Crete,*	mirábor	*wonder at*
et Británnos	*and to the British*	méa régna?	*my domains?*
pénitùs divísos	*totally separated*	Impius míles	*Shall a ruffian soldier*
tóto órbe.	*from the whole world.*	habébit	*possess*
En únquàm,	*O! shall I ever*	hæc	*these*
lóngo témpore	*a long time*	tàm cúlta novália?	*so well cultivated glebes?*

MORE FREE TRANSLATION.

MELIBŒUS. But we must go hence, some to among the thirsty Africans; part of us will visit Scýthia, and the rapid Oáxis of Crete, and the Britons totally separated from the whole world. Oh! shall I ever, a long time hereafter, seeing my native borders, and the turf-built roof of my poor cottage behind some standing corn, shall I marvel at my domains? Is a ruffian soldier going to possess those so well-cultivated fallow-grounds?

65. Melibœus, having praised the felicity of Tityrus, begins to descant on the miseries of himself and banished companions. The Africans he terms thirsty, because they inhabit a very hot part of the earth, and many of their deserts are without water.

66. By Scýthia, the ancients understood all the northern parts of the continent of Europe and Asia: of this country large tracts were uninhabited, the cold being in the winter time intolerable. Melibœus, therefore, has now named one of the hottest and one of the coldest climates, as being two of those the miserable exiles will visit:—rápidum Crétæ veniémus Oáxem, *we shall come to the rapid Oáxis of Crete*: but here we must observe that nothing has puzzled commentators more than to comprehend what river Virgil means. Sérvius says the Oáxis was a river of Mesopotámia, and not of the island of Crete. He thinks that a part of Mesopotámia abounding with chalk, may thence have, in the Roman language, been called "Créta," or *Crete*, and the Oáxis that ran through Mesopotámia, he tells us was not only very rapid, but had its waters (as may be supposed, if it ran through a chalky region) impregnated with chalk. Some, indeed there are, who maintain that "Oáxem" should be "Aráxem," for thus, say they, Virgil wrote the word, clearly meaning the celebrated river Aráxes which falls into the Cáspian lake, precipitately carrying down with it (in former times at least) large quantities of white clay in solution, whereby its water, particularly after rain, had the semblance of milk. Others deny this, and affirm that there was a river called Oáxis or Oáxës, and a town on it named Oáxus, in the island of Crete.

67. pénitùs tóto divísos orbe Británnos, *the British totally divided from the whole world*: alluding to an ancient tradition, that Britain formed part of the continent of Europe in the shape of a peninsula, until disjoined from it by an earthquake: else, the poet indicates, that as the ocean was the boundary of the old world on the north, Britain, which was beyond the ocean, was out of the world.

68. Some think that "èn" is here for the sake of the metre put for "àn," and accordingly, they give "unquámne" as the sense of "èn únquàm:" but "èn" expresses desire joined with interrogation.

69. tugúrî, for "tugúrii:" it must be remembered that in "tugúrî" the accent is on the penult, although short, conformably to the Roman practice in words of this description. Roofs of houses were called "cúlmina," because thatched with straw, which the Latins termed "cúlmis."

73. post áliquot arístas,—*behind some beards of corn*, that is, *behind a scanty crop of growing corn*: implying that the lands would very shortly degenerate under the management of an old soldier, who could have little or no knowledge of husbandry: or Melibœus speaks of the ears of corn which grow up spontaneously on the turf walls and roofs of huts. But some take "arístas" to mean "*harvests.*"

72	Barbarus has segetes? En, quò discordia cives	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
73	produxit miseros! En, queis consevimus agros!	--|-⏑⏑|--|--|-⏑⏑|--
74	Insere nùnc, Melibœe, pyros; pone ordine vites.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
75	Ite meæ, felix quondàm pecus, ite capellæ:	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
76	non ego vos posthàc, viridi projectus in antro,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
77	dumosâ pendere procùl de rupe videbo:	--|--|-⏑⏑|--|-⏑⏑|--
78	carmina nulla canam: non, me pascente, capellæ,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
79	florentem cytisum et salices carpetis amaras.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

Bárbarus *habébit* has ségetes? En quò discórdia produxit míseros cíves! En queis *homínibus nos* consévimus ágros! Insere *tu* pýros nùnc, *O* Meliboée; póne *tu* vítes *in* órdine. Ite *vos* méæ capéllæ, quóndàm félix pécus, íte *vos*: non pósthàc égo, projéctus in víridi ántro, vidébo vos pendére de dumósâ rúpe prócùl: *égo* cánam núlla cármina: *vos*, *O méæ* capéllæ, non carpétis floréntem cýtisum et amáras sálices, me pascénte *vos*.

LITERAL ORDER AND TRANSLATION.

Bárbarus	*A barbarian*	égo non pósthâc,	*I shall not in-time-coming,*
has ségetes?	*these corn-fields?*	projéctus	*procumbent*
En, quò	*See, to what*	in víridi ántro,	*in some green grotto,*
discórdia produxit	*discord has reduced*	vidébo vos	*behold you*
míseros cíves!	*our wretched citizens!*	pendére prócùl	*poised at a distance*
En, queis	*Look, for whom*	de dumósâ rúpe:	*on the braky rock:*
consévimus agros!	*we have sown our lands!*	cánam	*I shall sing*
Insere núnc pýros,	*Graft now your pear-trees,*	núlla cármina:	*no songs:*
Meliboée;	*Meliboéus;*	non,	*ye will not,*
póne vítes órdine!	*put your vines in order!*	capéllæ,	*O my goats,*
Ite,	*Go on,*	me pascente,	*I tending you,*
méæ capéllæ,	*my goats,*	carpétis	*browse*
quóndàm félix pécus,	*ye once happy flock,*	floréntem cýtisum	*the flowering cýtisus*
íte:	*go on:*	et amáras sálices.	*and bitter willows.*

MORE FREE TRANSLATION.

A barbarian those corn-fields? See, to what condition discord has reduced our wretched countrymen! Look, for whom we have sown our glebes! Graft now your pear-trees, Melibœus, arrange your vines! Go on, my goats, ye once happy flock, go on: never in time coming shall I, procumbent in yon verdant grotto, see you poised at a distance on the thicket-mantled rock: no pastorals shall I sing: ye will not, my goats, under me as your feeder, nibble the flowery cýtisus and bitter willows.

72. bárbarus, *a barbarian*, or rather, *an alien*: for in the Roman legions there were many foreigners, especially Gauls; and it is well known that the Latins applied the term "*barbarian*" to all foreigners, except the Greeks.

73. For "produxit" several MSS. have perdúxit:" and for "consévimus" the Bréscia edition has "consuévimus." Piérius tells us that in the Roman MS. the reading is "his nos consévimus ágris."

74. ínsere nùnc, Meliboée, pýros: *graft now your pear-trees, Melibœus:*—póne órdine vítes! *put your vines in order*: an ironical apóstrophë of Melibœus to himself, wherein, as Ruæus notices, he expresses his unqualified indignation at having bestowed so much vain labor in cultivating his orchard and his vines for the use of strangers who are come to dispossess him, and to seize on his property without purchase or even thanks.

75. Piérius at this verse explicitly mentions "íte méæ quóndàm félix pécus," as being the common reading, and which Sérvius also admits. Some few MSS. however, as the Roman, Oblong, and Lombard, have "félix quóndàm pécus," and this is generally (but I think erroneously) considered to be a better lection, as being at least (its admirers say) more melodious without detriment to the sense.

77. Dumósâ pendére prócùl de rúpe vidébo, literally, *I shall see you to hang* (that is, *hanging,*) *remotely over the briery rock*: alluding to the manner in which goats like to feed. The infinitive "pendére" we may couple with "de," and read "dependére," *to overhang;* else we may conceive, which is very natural, that the goatherd, when extended at full length in the grassy grotto, saw the rocks reflected from the pellucid surface of some piece of water, with the goats browsing; and as the whole would appear to him inverted, the goats might be said "*to hang from the rock.*" Instead of "pendére prócùl de rúpe," Piérius found "de rúpe prócùl pendére" in several MSS.: and in one (the Medicéan) he found "frondósâ" for "dumósâ."

79. The cýtisus some will have to be a species of hadder; whilst others, again, describe it as a shrub of a peculiar genus, originally found in the isle of Cythnus, one of the Cycladës; and thence carried into Italy, and other parts: different writers give different descriptions of this plant, but they all agree that goats were very fond of it.

80	*T.* Hîc tamèn hanc mecum poteris requiescere noctem	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
81	fronde super viridi. Sunt nobis mitia poma,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
82	castaneæ molles, et pressi copia lactis.	-⏑⏑|--|--|--|-⏑⏑|-⏑
83	Et jàm summa procùl villarum culmina fumant;	--|-⏑⏑|--|--|-⏑⏑|--
84	majoresque cadunt altis de montibus umbræ.	--|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. Támèn *tu* póteris requiéscere hîc mécum súper víridi frónde *per* hanc nóctem. Mítia póma sunt nóbis, mólles castáneæ *sunt nóbis*, et cópia préssi láctis *est nóbis*. Et jàm súmma cúlmina villárum fúmant prócùl; átquè majóres úmbræ cádunt de áltis móntibus.

LITERAL ORDER AND TRANSLATION.

T. Póteris tamèn	T. *You will be able however*	et cópia	*and plenty*
requiéscere	*to rest*	préssi láctis.	*of squeezed milk.*
hanc nóctem	*this night*	Et jàm	*And already*
hîc	*here*	súmma cúlmina	*the chimney tops*
mécum	*with me*	prócùl	*afar*
súper víridi frónde.	*on the green sward.*	villárum	*of the villages*
Sunt	*There are*	fúmant;	*smoke;*
mítia póma	*mellow apples,*	átquè majóres úmbræ	*and larger shadows*
nóbis,	*for us,*	cádunt	*fall*
mólles castáneæ,	*soft chesnuts,*	de áltis móntibus.	*from the lofty mountains.*

MORE FREE TRANSLATION.

TITYRUS. You can, however, rest to-night here with me upon the green sward. We have excellent apples, tender chesnuts, and plenty of curds. And already the chimney tops, afar, of the hamlets smoke, and larger shadows fall from the lofty hills.

80. Melibœus, having finished his apóstrophë, is about to resume his journey, when Tityrus kindly invites him to stay all night, and to partake of such fare as he had at hand. Whether Melibœus accepts the invitation, or not, we are left, indeed, to guess. For "hanc nóctem" the Milan editions of 1481 and 1539, the Paris editions of 1541 and 1600, the Antwerp edition of 1543, the early London edition by Pynson, and many of the more recent editions have "hâc nócte," a reading warranted by the Lombard, Medicéan, and most other MSS. But Guéllius, Aldus, Púlman, La Cérda, Heínsius, Burman, Heyne, and some others contend for the accusative, as qualifying the invitation to be expressly "*for the whole night*," whereas, say they, by "hâc nócte" is simply implied "*to-night*," a phrase whereby "*all night*" may, or may not, be intended. Again, for the future tense, "póteris," the Roman and Medicéan MSS. have the preter-imperfect, "póteras," which Burman, Heínsius, Heyne, and a few other commentators commend, as being decidedly more elegant. In support of their opinion they quote Ovid's Metamórphosës, Book I. 769.

81. frónde súper víridi, *on the green sward:* this interpretation seems clearly the best, considering that shepherds and neatherds were wont to spend the summer nights upon the grass, watching their flocks and herds. Yet many take "súper frónde" to mean "*upon a green bough*," as though Tityrus and Melibœus had been birds, and going to roost in a tree. Others say, "*on a bed of green foliage*," intimating that the night was to be passed in Tityrus's cottage, wherein, oh! wretched, there was no other couch for the poor host and his guest to repose on, than a few green leaves. If any one had suggested "*bed of fresh hay*" in lieu of "*bed of green leaves*," and had put the hay in some shed or hovel at a distance from any human dwelling, this translation would not have outraged common sense, although it nevertheless would have been wide of the real meaning of the words. By "mítia póma" some commentators understand simply, "*mature* or *ripe apples;*" but others, "*fine flavored apples*," such as have by culture and skilful management been rendered mild and grateful to the palate.

82. castáneæ mólles, literally, *soft chesnuts;* perhaps in contradistinction to "*hirsute* or *horse chesnuts.*" Piérius understood "móllis" here to signify nothing more than "*ripe;*" others render it, "*new* or *fresh*:" and others, again, will have it decidedly to mean "*soft, from having been roasted:*"—préssi cópia láctis, literally, *plenty of pressed* or *of squeezed milk*, that is, *of curds* or *new cheese.*

83. súmma cúlmina, *the top lums* or *head tunnels*, meaning *the chimney tops*, and which some ambiguously and clumsily translate "*highest chimneys* or *roofs.*" The description here given of the coming on of evening in the country, is exceedingly natural, and, as Martyn notices, full of pastoral simplicity. The smoking of the cottage chimneys shews that the housewives are already preparing supper for the labourers by the time they leave off work: yet, it must be granted, that this idea, however fine in itself, is, like several others which have preceded it, not altogether consistent with the whole: for if we keep in mind the "úndique tótis úsquè ádeò turbátur ágris" of verses 11 and 12, we shall hardly be able to reconcile the peacefulness of the latter scene with the turbulence of the former.

84. The lengthening of the shadows of the hills is a sure indication that the hour of sun-set is approaching: this method of measuring time, is truly rural, and admirably well adapted to the simplicity of pastoral poetry.

END OF THE FIRST ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA SECUNDA.

ALEXIS.

1	FORMOSUM pastor Corydon ardebat Alexin,	–⏑–|–⏑⏑|–⏑⏑|–⏑
2	delicias domini; nèc, quid speraret, habebat.	–⏑⏑|–⏑⏑|–⏑⏑|–⏑⏑|–⏑
3	Tantùm inter densas, umbrosa cacumina, fagos	–⏑–|–⏑–|–⏑⏑|–⏑⏑|––
4	assiduè veniebat: ibì hæc incondita solus	–⏑⏑|–⏑⏑|–⏑⏑|–⏑–|–⏑
5	montibus et silvis studio jactabat inani.	–⏑⏑|–⏑–|–⏑⏑|–⏑–|––

SYNTHETICAL ORDER.

Pástor Córydon ardébat formósum Aléxin, delícias *súi* dómini: nèc *ílle* habébat, quid *ípse* speráret. Tántùm *ílle* veniébat assíduè ínter dénsas fágos *habéntes* umbrósa cacúmina: íbì sólus *ílle* jactábat hæc incóndita *vérba* móntibus et sílvis *cum* ináni stúdio.

LITERAL ORDER AND TRANSLATION.

Pástor Córydon	*The shepherd Córydon*	umbrósa cacúmina,	*shadowy summits,*
ardébat	*burned*	assíduè veniébat:	*continually came he:*
formósum Aléxin,	*for beauteous Aléxis,*	íbì	*there*
delícias dómini;	*the darling of his lord;*	sólus	*all alone*
nèc	*nor*	jactábat	*he threw*
habébat	*had he*	móntibus	*to the mountains*
quid speráret.	*why he should hope.*	et sílvis	*and to the woods*
Tántùm	*Only*	ináni stúdio	*with unavailing affection*
ínter dénsas fágos,	*in among the dense beeches,*	hæc incóndita.	*these incondite expressions.*

MORE FREE TRANSLATION.

SHEPHERD Córydon loved pretty Aléxis, the darling of his master: nor had he why he could hope. Only in among the thick beech-trees with embowering tops incessantly resorted he: there all in solitude, with unavailing fondness, poured he forth to the mountains and the woods these incondite strains.

1. pástor Córydon, *the shepherd Córydon*: a character under which, according to most commentators, Virgil is himself concealed; for, say they, he describes in this Eclogue a violent affection that he had conceived for a beautiful boy, a slave belonging to Mæcénas, else to Póllio. Concerning the nature of this affection there are different opinions; some affirming that it was a pure, although certainly very warm attachment; but others, again, maintaining that in one of the same sex it was much too ardent to be pure. The expressions, no one can deny, are those of the most burning love; and the more they are considered, the less do they admit of a favorable construction: yet they have this to recommend them, (if any recommendation it be,) that they are strictly chaste, and such as cannot offend the ear of modesty:—ardébat, *he was on fire for*, or *was fervently fond of*: the verb "árdeo" is universally allowed to be the very strongest that can be used to express the most intense passion. Among the various surmises and conjectures respecting the person of Aléxis, none perhaps is more absurd than that of Sérvius, who thought that Virgil had adopted it as a feigned name for Augústus. Apuleíus confidently asserts, that Aléxis is a fictitious appellation for a boy who belonged to Póllio; that Virgil, having been invited to dine with his master, took notice of this boy's extraordinary beauty, and instantly fell in love with him; and that Póllio, a short time afterwards, when he came to know it, made a present to the poet, of the object of his affections: Mártial, however, seems to have believed that Aléxis, or rather Alexánder, was the real name of a very pretty youth, a favorite slave of Mæcénas, and for whom Virgil evinced a most excessive partiality.

2. delícias dómini, *the fondling* (or *delight*) *of his lord;* implying, (although certainly it admits also of a very uncharitable construction,) that the boy, on account of his beauty and his good behaviour, was a great favorite with his master:—nèc, quid speráret, habébat, *nor had he why he might hope*, that is, *nor had he any reason whatever to indulge an expectation that he would be successful*, either in gaining the boy's affections, or in obtaining him from his master:—for "quid" Brunck edited "quod."

3. umbrósa cacúmina, *umbrageous* or *shady tops*, the accusative case, in apposition with "fágos;" or we may suppose "cacúmina" to be governed by the present participle "habéntes" elegantly omitted by the figure ellípsis.

4. hæc incóndita, *these crude, extemporaneous, unpremeditated, self-flowing, artless, expressions of his feelings and passion*:—sólus, *alone, by himself, out of sight and out of hearing of the world.* In a situation like this, would a disappointed and despounding lover be led to ejaculate his complaints.

6	" O crudelis Alexi, nihil mea carmina curas?	--|-⏑⏑|-⏑⏑|-⏑⏑|--⏑⏑|--
7	" Nîl nostrî miserere? Mori me deniquè coges!	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
8	" Nùnc etiàm pecudes umbras et frigora captant;	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
9	" nùnc virides etiàm occultant spineta lacertos;	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
10	" Thestylis et rapido fessis messoribus æstu	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
11	" allia serpyllumque herbas contundit olentes:	-⏑⏑|--|--|--|-⏑⏑|--
12	" àt mecum raucis, tua dùm vestigia lustro,	--|--|-⏑⏑|--|-⏑⏑|--
13	" sole sub ardenti resonant arbusta cicadis.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

O crudélis Aléxi, cúras *tu* níhil méa cármina? Miserére *tu* nóstrî nîl! *Tu* cóges me móri déniquè! E- " tiàm pécudes nùnc cáptant úmbras et frígora: nùnc étiàm spinéta occúltant vírides lacértos; et Thés- " tylis contúndit állia átquè serpýllum, oléntes hérbas, messóribus féssis rápido aéstu: àt, dùm *ego* lús- " tro túa vestígia sub ardénti sóle, árbusta résonant raúcis cicádis mécum.

LITERAL ORDER AND TRANSLATION.

" O crudélis Aléxi,	" *O cruel Alexis,*	" vírides lacértos;	" *the green lizards;*
" cúras níhil	" *carest thou nought*	" et	" *and*
" méa cármina?	" *for my lays?*	" Théstylis contúndit	" *Thestylis is pounding*
" Miserére nóstrî	" *Dost thou pity us*	" állia	" *garlic*
" nîl?	" *nought?*	" átquè serpýllum,	" *and wild thyme,*
" Cóges me	" *Thou wilt compel me*	" oléntes hérbas,	" *savoury herbs,*
" móri	" *to die*	" messóribus	" *for the reapers*
" déniquè!	" *at last!*	" féssis	" *weary*
" Pécudes étiàm	" *The cattle, even,*	" rápido aéstu.	" *with the sultry heat.*
" nùnc cáptant	" *are now enjoying*	" At dùm,	" *But while,*
" úmbras	" *the shades*	" sub ardénti sóle,	" *beneath the burning sun,*
" et frígora:	" *and coolnesses:*	" lústro túa vestígia,	" *I trace thy steps,*
" nùnc étiàm	" *now, too,*	" arbústa résonant	" *the elm-plots resound*
" spinéta	" *the bushes*	" raúcis cicádis	" *with hoarse balm-crickets*
" occúltant	" *hide*	" mécum	" *and me.*

MORE FREE TRANSLATION.

" O cruel Aléxis, carest thou nothing for my songs? Pitiest thou us naught? Thou wilt " drive me to death at length! Now even the cattle enjoy the shade and cool air; now, " the brakes shelter even the green lizards; and Théstylis is pounding garlic and wild- " thyme, savoury herbs, for the reapers spent with the intense heat: but, whilst I pursue " thy steps beneath the burning sun, the groves ring with hoarse balm-crickets and me.

7. La Cerda and some other editors contend for " cógis" in the present tense, but the best authorities are decidedly in favor of " cóges."

8. úmbras et frígora cáptant, literally, *catch the shades and coolnesses:* for, in the heats of summer, cattle spontaneously betake themselves to the shade of trees or of rocks, to enjoy the breezes, and to be sheltered from the sun. In the warmer climates, indeed, during the hot months, shepherds generally repair with their flocks to some covered retreat, from about ten o'clock in the morning till two, or even later, in the afternoon.

9. spinéta, *the thorny bushes*, such as abound in forests and uncultivated places:—vírides lacértos, *green lizards.* These reptiles are common in Italy and in Sicily. Theócritus mentions them as marking the time of noon by sleeping in the hedges. Córydon here represents the violence of his passion to be such, as not to suffer him to rest even in the heat of the day, when the brute creation and the very lizards are reposing.

10. For " Théstylis" some will have " Téstilis, or Téstylis," as being (they say) an appellation derived from " tésta," *an earthen pan.* The more probable conjecture is, that Virgil borrowed the name from Theócritus, without attaching any particular meaning to it. The Théstilis of Theócritus was a sorceress, and consequently well skilled in the pounding of herbs:—rápido aéstu, *with the rapid heat;* in allusion to the rapidity of the sun's supposed motion on his axis, comparing that luminary to a chariot: for, the more rapid the motion of the wheels, the greater must be the heat of the axle.

11. állia, *garlic*, or rather *garlics*, that is, *cloves of garlic:*—these, especially when pounded up with wild-thyme and other sweet herbs, were employed, it seems, by the ancient farmers as a restorative to recruit the exhausted strength of the reapers, after hard toil in the heat:—oléntes, *smelling* or *yielding a strong odour*, whether agreeable or disagreeable.

12. mécum, literally, *with me*, i. e., *together with me*, or *with me in addition to:* in English, therefore, the sense is, *the plantations resound to hoarse balm-crickets with me;* or more freely, *the groves resound with hoarse balm-crickets and me.*

13. The " *cicáda* or *balm-cricket*" is a species of grasshopper of a large size. Insects of this tribe abound, during the summer months, in places where there is long grass; and they chirp most in hot weather, and in the middle of the day.

14	" Nonne fuit satiùs, tristes Amaryllidis iras	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
15	" atquè superba pati fastidia? Nonne Menalcan;	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
16	" quamvìs ille niger, quamvìs tu candidus esses?	--|-⏑⏑|--|--|-⏑⏑|--
17	" O formose puer, nimiùm ne crede colori:	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
18	" alba ligustra cadunt, vaccinia nigra leguntur.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
19	" Despectus tibi sum, nèc qui sim quæris, Alexi;	--|-⏑⏑|--|--|-⏑⏑|-⏑
20	" quàm dives pecoris nivei, quàm lactis abundans.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
21	" Mille meæ Siculis errant in montibus agnæ:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

" Nónne fúit sátiùs páti trístes íras átquè supérba fastídia Amarýllidis? Nónne *fúit sátiùs páti* Menál-
" can; quámvìs ílle *fuísset* níger, quámvìs tu cándidus ésses? O formóse púer, ne créde *tu* nímiùm *táo*
" colóri: álba ligústra cádunt *et jácent húmi despécta quámvìs ílla sint cándida,* nígra vaccínia legúntur.
" *Ego* sum despéctus tíbi, nec, *O* Aléxi, quaéris *tu* qui *égo* sim; quàm dives *égo sim* nívei pécoris, quàm
" abúndans *égo sim* láctis. Mílle ágnæ érrant méæ in Sículis móntibus:

LITERAL ORDER AND TRANSLATION.

" Nónne fúit sátiùs	" *Was it not better*	" cádunt,	" *fall* ungathered,
" páti	" *to endure*	" nígra vaccínia	" *dusky hyacinths*
" trístes íras	" *the unpleasant pets*	" legúntur.	" *are culled.*
" átquè supérba fastídia	" *and haughty slights*	" Sum despéctus tíbi,	" *I am despised by thee,*
" Amarýllidis?	" *of Amarýllis?*	" Aléxi,	" *Alexis,*
" Nónnè	" *Was it not* better	" nèc quaéris	" *nor inquirest thou*
" Menálcan;	" to bear with *Menálcas;*	" qui sim:	" *who I am:*
" quámvìs	" *although*	" quàm dives	" *how rich*
" ílle níger,	" *he was swarthy,*	" nívei pécoris,	" *of snow-white cattle,*
" quámvìs	" *although*	" quàm abúndans	" *how abounding*
" tu ésses cándidus?	" *thou be fair?*	" láctis!	" *of milk!*
" O formóse púer,	" *O comely boy,*	" Mílle ágnæ	" *A thousand she-lambs*
" nè créde nímiùm	" *trust not too much*	" méæ	" *of mine*
" colóri:	" *to complexion:*	" érrant	" *rove*
" álba ligústra	" *the white hedgebells*	" in Sículis móntibus:	" *on the Sicilian hills:*

MORE FREE TRANSLATION.

" Was it not better to endure the bitter pets and proud scorn of Amarýllis? *Was it* not,
" *to bear with* Menálcas; though he was swarthy, though thou be fair? Ah! pretty boy,
" trust not too much to complexion: white hedgebells fall, purple hyacinths are gather-
" ed! I am slighted by thee, Aléxis, nor inquirest thou who I am; how rich in snowy
" cattle, how abounding in milk. A thousand lambs of mine range on the Sicilian hills:

14. sátiùs, literally, *rather enough*, or *enough in a greater degree*, that is, *more tolerable*: I have, however, rendered it, "*better:*" but the young scholar will recollect that in this sense of "*better*" the Latin word "mélius" would be preposterous; since, of two evils, there is merely preference given to the less. Sérvius tells us that the Amarýllis of this Eclogue was a girl of the name of Léria, whom Mæcénas gave to Virgil; but Catrou thought Sérvius had no authority whatever for saying so.

15. Sérvius will have it, that the Menálcas of this verse was a beautiful boy, named Cébes, presented to Virgil by Mæcénas. In the ninth Eclogue, Virgil calls himself Menálcas; and I am of opinion that if he is at all personified in the Pastoral before us, he is Menálcas, and not Córydon. The more rational conjecture is, that all the characters are fictitious, and have allusion to no one. In different MSS. this sentence is differently pointed; but in most of them there is a mark of interrogation after "Menálcan," and a semicolon after "ésses" in the next verse.—Heyne and some others, have a full stop after "ésses," and another after "colóri," in verse 17.

18. Commentators are, by no means, unanimous as to the signification of "ligústrum," some of them asserting that it is "*the prim print* or *privet*;" but others, that it is the "*Ægyptian Cypros* or *alcánna*;" and others, again, that it is "*the great bindweed* or *withbind*, called also "*barebind* and *hedgebell*," which, indeed, has flowers as white as snow, but is, nevertheless, a most vile and noxious weed, rooted out of every garden. White as are its flowers, they are unfit both for nosegay and for garland, because they are perfectly void of smell, and fade as soon as they are gathered. Dryden took "ligústra" to signify "*lilies*;" with equal propriety he might have said "*roses:*"—vaccínia nígra, *dusky* or *purple hyacinths;*— for, although "níger" strictly means "*black*," yet it is often put for "*purple*, or indeed, *any other dark color.*"

20. Heyne and most others have a comma after "pécoris," construing "nívei" with "láctis;" but to me this punctuation seems incorrect.

21. Sículis in móntibus, *upon the Sicilian mountains;* either because these afforded pasture richer than any in Italy; or because Virgil wrote this Eclogue in imitation of the Polyphémus of Theócritus, and may therefore have laid the scene in Sicily.

22	" lac mihi non æstate novum, non frigore defit.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
23	" Canto, quæ solitus, si quando armenta vocabat,	--|-⏑⏑|--|--|-⏑⏑|-⏑
24	" Amphion Dircæus in Actæo Aracyntho.	--|--|-⏑⏑|--|-⏑⏑|--
25	" Nèc sum adeò informis: nupèr me in litore vidi,	-⏑⏑|--|--|--|-⏑⏑|--
26	" cùm placidum ventis staret mare. Non ego Daphnin,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
27	" judice te, metuam, si nunquàm fallat imago.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
28	" O tantùm libeat mecum tibi sordida rura,	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
29	" atquè humiles habitare casas, et figere cervos,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-
30	" hœdorumque gregem viridi compellere hibisco!	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

" nóvum lac non défit míhi æstáte, *nóvum lac* non *défit míhi* frígore. *Ego* cánto *ílla cármina*, quæ *cármina*
" Dircaéus Amphíon *fúit* sólitus *cantáre* in Actaéo Aracýntho, si quándo *ílle* vocábat *súa* arménta. Nèc
" *égo* sum ádeò infórmis: núpèr *égo* vídi me *ípsum* in lítore, cùm máre stáret plácidum *à* véntis. *Ego* non
" métuam Dáphnin, te *ípso existénte* júdice, *O Alévi*, si imágo *méi* núnquàm fállat *me*. O tántùm *id* lí-
" beat tíbi habitáre sórdida rúra átquè húmiles cásas mécum, et fígere cérvos, átquè compéllere grégem
" hœdórum víridi hibísco!

LITERAL ORDER AND TRANSLATION.

" nóvum lac	" *new milk*	" stáret	" *was standing*
" défit míhi	" *becomes wanting to me*	" plácidum véntis:	" *unruffled by the winds:*
" non æstáte,	" *neither in summer,*	" non métuam	" *I would not fear*
" non frígore.	" *nor in winter.*	" Dáphnin,	" *Daphnis,*
" Cánto	" *I chant*	" te júdice,	" *thyself being judge,*
" quæ	" *the strains which*	" si imágo	" *if the portrait*
" (si quándò	" (*what time*	" núnquàm fállat.	" *never deceive me.*
" vocábat arménta)	" *he called his herds*)	" O tántùm	" *O that only*
" Dircaéus Amphíon	" *Dircéan Amphíon*	" líbeat tíbi	" *it could content thee*
" sólitus	" *was wont to* chant	" habitáre	" *to inhabit*
" in Actaéo Aracýntho.	" *on Actéan Aracýnthus.*	" sórdida rúra	" *mean rural-retreats*
" Nèc sum	" *Nor am I*	" átquè húmiles cásas	" *and humble cots*
" ádeò infórmis:	" *so unsightly:*	" mécum,	" *with me,*
" núpèr	" *of late*	" et fígere cérvos,	" *and to pierce the deer,*
" vídi me	" *I saw me*	" átquè compéllere	" *and to drive-together*
" in lítore,	" *on the beach,*	" grégem hœdórum	" *a flock of kids*
" cùm máre	" *when the sea*	" víridi hibísco!	" *with a green switch!*

MORE FREE TRANSLATION.

" new milk to me is wanting neither in summer, nor in winter. I chant what airs Theban
" Amphíon was wont, whenever he called his herds on Attic Aracýnthus. Nor am I so
" ill-looking: of late I saw me on the shore when the sea was standing unruffled by the
" winds. I would not fear Daphnis, thyself being judge, if the likeness in no way deceive
" me. O that it only could content thee to inhabit homely fields with me, and lowly cots;
" and to pierce the deer, and to drive together a flock of kids with a green switch!

22. lac nóvum, *new milk*; or, as some will have it, *the beestings*, that is, *first milk*, after the female has brought forth; this the Romans called "colóstrum or colóstra," and held it in great estimation. To have beestings in the winter season was not extraordinary, as the usual time at which ewes yean, is the end of October or beginning of November.

23. si quándò arménta vocábat, *what time he called his herds*: alluding to the manner that the shepherds of old had of going before their sheep playing on their pipes, and calling on them to follow: hence they were said to *lead* their flocks.

24. Amphíon Dircaéus, *Dircéan Amphíon*, son of Júpiter and Antíopē: he is reported to have built the walls of Thebes by the sound of his lyre. Near this city was the famous fountain of Dircē. But respecting the situation of Aracýnthus, the opinions of authors are various: Strabo says that it is in Ætólia: but Pliny places it in Acarnánia; and Sequéster, in Attica. By "Actaéo" Guéllius understood "*craggy:*" here the final o is not elided.

26. Dáphnin, *Dáphnis*, another shepherd, of very handsome figure and of comely countenance.

27. For "fállat," in this verse, some read "fállit," and others "fállet."

28. sórdida rúra, *id est*, rúra quæ tu pútas sórdida ésse, *rural regions which thou thinkest mean.*

29. By "fígere cérvos" many understand, "*to fix the forked poles*" called "fúrcæ or cérvi," placed to support the spars whereon rested the roof of huts.

30. víridi hibísco, *with a green switch*: but Sérvius and several others take these words to be the dative case, and they consider the sense to be, "*to the green mallows*," to feed on them.

31	"Mecum unà in silvis imitabere Pana canendo.	|--|--|⏑⏑|⏑⏑|⏑⏑|--
32	"Pan primus calamos cerâ conjungere plures	|--|⏑⏑|--|--|⏑⏑|--
33	"instituit: Pan curat oves oviumque magistros.	|⏑⏑|--|⏑⏑|⏑⏑|⏑⏑|--
34	"Nèc te pœniteat calamo trivisse labellum.	--|⏑⏑|⏑⏑|--|⏑⏑|⏑
35	"Hæc eadem ut sciret, quid non faciebat Amyntas?	⏑⏑|--|--|⏑⏑|⏑⏑|--
36	"Est mihi disparibus septem compacta cicutis	⏑⏑|⏑⏑|--|--|⏑⏑|--
37	"fistula, Damœtas dono mihi quam dedit olìm;	⏑⏑|--|--|⏑⏑|⏑⏑|--
38	"et dixit moriens: 'Te nùnc habet ista secundum.'	--|⏑⏑|--|⏑⏑|⏑⏑|⏑
39	"Dixit Damœtas: invidit stultus Amyntas.	--|--|--|--|⏑⏑|--

SYNTHETICAL ORDER.

"Unà mécum in sílvis *tu* imitábere Pána canéndo. Pan prímus instítuit conjúngere plúres cálamos cérâ "Pan cúrat óves átquè magístros óvium. Nèc *id* pœníteat te trivísse *tûum* labéllum cálamo. Quid Amýn- "tas non faciébat ut *ípse* scíret hæc éadem *cármina?* Fístula compácta séptem dispáribus cicútis est mí- "hi, quam *fístulam* Damoétas dédit míhi dóno ólìm; et *ille* móriens díxit *míhi:* 'ísta *fístula* nùnc hábet "te *súum* secúndum *magístrum.*' Damoétas díxit *hæc vérba:* stúltus Amýntas invídit *míhi.*

LITERAL ORDER AND TRANSLATION.

"Unà mécum	*"Along with me*	"ut scíret	*"that he might know*
"in sílvis	*"in the woodlands*	"hæc éadem?	*"these same tunes?*
"imitabere Pána	*"thou shalt rival Pan*	"Est míhi	*"There is to me*
"canéndo.	*"in singing.*	"fístula	*"a pipe*
"Pan prímus	*"Pan first*	"compácta	*"made up*
"instítuit	*"taught*	"séptem	*"of seven*
"conjúngere	*"to join together*	"dispáribus cicútis,	*"unequal tubes,*
"plúres cálamos	*"several reeds*	"quam Damoétas	*"which Damoétas*
"cérâ:	*"with wax:*	"dédit míhi	*"gave to me*
"Pan cúrat	*"Pan guards*	"ólìm	*"some time ago*
"óves	*"the sheep*	"dóno;	*"in a present;*
"átquè	*"and*	"et móriens díxit:	*"and dying he said:*
"magístros óvium.	*"the wardens of the sheep.*	"ísta	*"that* pipe
"Nèc pœníteat te	*"Nor let it grieve thee*	"hábet te nùnc	*"has thee now*
"trivísse labéllum	*"to have worn thy little lip*	"secúndum.	*"its second owner.*
"cálamo.	*"on the reed.*	"Damoétas díxit:	*"Damoétas spoke:*
"Quid	*"What*	"stúltus Amýntas	*"the silly Amýntas*
"non Amýntas faciébat	*"did not Amýntas do*	"invídit.	*"envied* me the gift.

MORE FREE TRANSLATION.

"Along with me in the woods thou shalt emulate Pan in music. It was Pan first taught "us to fasten together a plurality of reeds with wax: Pan guards the flock, and the own- "ers of the flock. Nor need it grieve thee to have worn thy lip on the pipe. What pains "did not Amýntas take to know these same airs? I have a pipe constructed of seven un- "equal reeds, which Damœtas formerly gave me in a present: and dying he said: '*That* "*now has thee its second owner.*' Damœtas said this: the foolish Amýntas envied me.

31. Pan, the god of shepherds, and of all who resided in the country, was a monster in appearance; having two horns on his head, a ruddy complexion, a flat nose, with the legs, the thighs, tail, and feet of a goat. He was an excellent musician, and invented the Pandéan pipe, or mouth organ, as it is called, of seven unequal reeds, (as we find in the next verse,) which he styled *Syrinx*, in honor of a nymph of that name, who was metamórphosed into a reed.

32. cálamos cérâ conjúngere plúres, *to conjoin* or *cement together many reeds with bees-wax*, namely, in the formation of the "*syrinx* or *shepherd's organ*," consisting at first of seven, but afterwards of nine, and now of twenty tubes or more. The origin of its invention is related in the first book of Ovid's Metamórphosës.

36. dispáribus compácta cicútis, literally, *formed of unequal hemlocks*:—but by "cicúta" any hollow stalk as well as that of hemlock may be understood. The syrinx or shepherd's pipe was formed of seven reeds, unequal in length and sometimes of different diameters or bore, joined together with wax. At the top, where the lip was applied in playing, all the orifices terminated in the same plane, which was at right angles with the bore of the tube; but at the bottom the inequality of length was visible, for each reed from the longest was shorter than the one preceding it. Theócritus mentions a pipe of this description wherein there were nine reeds:—and to that number the moderns have added, in their best pipes, at least eleven or twelve more.

37. Some think, that by Damoétas, the poet Lucrétius is intended: and that by Amýntas, in verse 39, Virgil meant a person named Cornifícius.

40	" Prætereà duo, nèc tutâ mihi valle reperti,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
41	" capreoli, sparsis etiàm nùnc pellibus albo,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
42	" bina die siccant ovis ubera; quos tibi servo.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
43	" Jampridèm à me illos abducere Thestylis orat:	--|--|--|-⏑⏑|-⏑⏑|-⏑
44	" et faciet; quoniàm sordent tibi munera nostra.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
45	" Hùc ades, O formose puer: tibi lilia plenis	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
46	" eccè ferunt Nymphæ calathis: tibi candida Naïs,	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
47	" pallentes violas et summa papavera carpens,	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
48	" narcissum et florem jungit benè olentis anethi:	--|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

" Prætéreà dúo capréoli *existéntes míhi*, nèc repérti *in* válle útâ míhi, péllibus *illórum existéntibus* étiàm " nùnc spársis álbo *colóre*, síccant bína úbera óvis die; quos *capréolos égo* sérvo tíbi. Jampridèm Thés- " tylis órat abdúcere íllos à me: et *illa* fáciet; quóniàm nóstra múnera sórdent tíbi. Ades *tu* hùc, O for- " móse púer: écce Nýmphæ férunt lília tíbi plénis cálathis: cándida Náïs, cárpens palléntes víolas et " súmma papávera tíbi, júngit narcíssum et flórem bénè-oléntis anéthi *his flóribus*:

LITERAL ORDER AND TRANSLATION.

" Prætéreà,	*" Moreover,*	" quóniàm tíbi	*" seeing-that to thee*
" dúo capréoli,	*" two male-kids,*	" nóstra múnera	*" our presents*
" nèc útâ válle	*" nor in a safe valley*	" sórdent.	*" are paltry.*
" repérti míhi,	*" found by me,*	" Ades hùc,	*" Come hither,*
" péllibus	*" with skins*	" O formóse púer:	*" O pretty boy:*
" étiàm nùnc	*" even now*	" éccè	*" behold*
" spársis álbo,	*" bespotted with white,*	" tíbi Nýmphæ	*" for thee the Nymphs*
" síccant bína úbera	*" drain the two dugs*	" férunt lília	*" are bringing lilies*
" óvis	*" of a ewe*	" plénis cálathis:	*" in full baskets:*
" die;	*" a day;*	" tíbi cándida Náïs,	*" for thee fair Náïs,*
" quos	*" which*	" cárpens	*" gathering*
" sérvo tíbi.	*" I save for thee.*	" palléntes víolas	*" pale violets*
" Théstylis jampridèm	*" Théstylis long-since*	" et súmma papávera,	*" and poppy tops,*
" órat	*" entreats*	" júngit	*" joins* to them
" abdúcere íllos	*" to lead them away*	" narcíssum	*" dáffodil*
" à me:	*" from me:*	" et flórem	*" and the flower*
" et fáciet;	*" and she shall;*	" bénè-oléntis anéthi:	*" of sweet-smelling anise:*

MORE FREE TRANSLATION.

" Moreover, two young he-goats, found by me in a valley not void of danger, with skins " even now bespeckled with white, drain, every day, the two teats of a ewe; which for " thee I reserve. Some time ago Théstylis entreats to have them of me: and she shall; " since unto thee our gifts are despicable. O beautiful boy, come hither: for thee, look, " the Nymphs are bringing lilies in full baskets:—for thee fair Naïs, gathering chirán- " thus and tops of poppies, joins to them narcíssus and the flower of sweet-scented dill:

40. nèc útâ válle repérti, *nor found in a safe valley;* insinuating that a higher value ought to be set on them, as the finding of them had been attended with danger. La Cerda contends that these young goats were Córydon's own before he found them in the valley, but some think they were wild kids.

41. spársis, étiàm nùnc, péllibus álbo, *their skins being even now speckled with white.* Sérvius tells us that kids, in early youth, have a multitude of white spots on their skins, but that in time the white loses its beauty, and the spots become brown. For "péllibus álbo" Piérius in an ancient MS. found "péllibus: ámbo—," the latter word being of course the nominative to "síccant" in the next line. This reading Catrou preferred, and admitted into the text.

43. abdúcere órat, poetically for "órat ut abdúcat:" so, in the fifth and tenth books of the Æneid, we find "dónat habére" for "dónat ut hábeat."

44. fáciet, *she shall do it*, for "abdúcet," *she shall lead them away*. In some copies the reading is "fáciat," *she may*, or rather, *let her do it.*

45. hùc ádes, O formóse púer, *come thou hither, O comely boy*:—Córydon seeing no chance of success from the inducements yet held forth, renews his invitation by the offer of a garland and of fruits.

46. Nýmphæ, *the rural Goddesses*:—cálathis, *in baskets*: properly speaking, "cálathus" is a Greek word, the Latin name being "quasíllum:"—Naïs, *a Naïd*, for "Náïdes," *the Naïds*: these nymphs are mentioned with much propriety, because they were fond of boys, and ran away with Hylas.

47. palléntes víolas, *pale* or *yellow violets*, which some take to be "*wall-flower;*" others, "*pansy:*" and others, "*the buttercup*," a wild flower growing so plenteously in meadows as to give an appearance of yellow to the whole surface:—súmma papávera, *top poppies*, a Latin idiom, like "súmma cúlmina," in Eclogue I. 83, above.

49	"tùm, casiâ atquè aliis intexens suavibus herbis,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
50	"mollia luteolâ pingit vaccinia calthâ.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
51	"Ipse ego cana legam tenerâ lanugine mala,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
52	"Castaneasque nuces, mea quas Amaryllis amabat.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
53	"Addam cerea pruna: honos erit huic quoquè pomo:	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
54	"et vos, O lauri, carpam, et te, proxima myrte;	--|--|--|--|-⏑⏑|-⏑
55	"sîc positæ quoniàm suaves miscetis odores.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
56	"Rusticus es, Corydon; nèc munera curat Alexis:	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
57	"nèc, si muneribus certes, concedat Iolas.	--|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

"tùm, intéxens *éos* cásiâ átquè áliis suávibus hérbis, *illa* píngit móllia vaccínia lutéolâ cálthâ. Ego ípse "légam mála cána ténerâ lanúgine, átquè Castáneas núces, quas *núces* méa Amarýllis amábat. *Ego* ád- "dam cérea prúna: hónos érit huic pómo quóquè: et *égo* cárpam vos, O laúri, et *égo cárpam* te, *O* mýrte "próxima *laúro;* quóniàm sîc pósitæ, *O laúri et mýrte, vos* miscétis suáves odóres. *Tu* es rústicus, *O* Có- "rydon: nèc Aléxis cúrat *túa* múnera: nèc, si *tu* cértes *delenire éum* munéribus, Iólas concédat *éum tibi*.

LITERAL ORDER AND TRANSLATION.

"tùm	"*then,*	"hónos érit	"*honor shall be*
"intéxens	"*interweaving them*	"huic pómo quóquè:	"*to this fruit also:*
"cásiâ	"*with cassia*	"et vos,	"*and you,*
"átquè	"*and*	"O laúri,	"*O ye laurels,*
"áliis suávibus hérbis,	"*other sweet herbs,*	"cárpam,	"*will I crop,*
"píngit	"*she decks out*	"et te,	"*and thee,*
"móllia vaccínia	"*the soft hyacinths*	"mýrte	"*O myrtle*
"lutéolâ cálthâ.	"*with yellow marigold.*	"próxima;	"*thou next;*
"Ego ípse	"*I myself*	"quóniàm	"*since*
"légam	"*will gather for thee*	"sîc pósitæ	"*thus arranged*
"mála	"*peaches*	"miscétis	"*ye commingle*
"cána	"*hoary*	"suáves odóres.	"*sweet scents.*
"ténerâ lanúgine,	"*with tender down,*	"Es	"*Thou art*
"átquè	"*and*	"rústicus, Córydon;	"*a lout, Córydon;*
"Castáneas núces,	"*chesnuts,*	"nèc cúrat Aléxis	"*nor cares Alexis*
"quas méa Amaryllis	"*which my Amaryllis*	"múnera:	"*for thy gifts:*
"amábat.	"*loved.*	"nèc si cértes	"*neither if thou contend*
"Addam	"*I will add*	"munéribus,	"*with gifts,*
"cérea prúna:	"*waxen plums:*	"Iólas concédat.	"*would Iolas yield.*

MORE FREE TRANSLATION.

"then interweaving them with cassia, and other odoriferous herbs, she sets off the soft "hyacinths with yellow oxeye. I myself will gather for thee peaches hoary with tender "down; and chesnuts, that my Amaryllis loved. I will add waxen plums: to this fruit "also shall there be honor: and you, O bays, will I crop; and thee, O myrtle thou next: "since, thus arranged, ye commingle grateful perfumes. Thou art a booby, Córydon; "nor cares Aléxis for thy gifts: neither if with gifts thou contend, would Iólas concede.

49. By "cásia," some critics understand "*rose-mary;*" others, "*lavender:*"—intéxens, *inweaving;* for it was customary with the ancients to present garlands of flowers, neatly interwoven with sweet herbs, to those they loved.

50. lutéolâ cálthâ, *with clay-colored caltha:* but respecting the identical flower called "*caltha*" by the Romans, there are many opinions. Ruæus will have it to be the "*turnsole* or *sun-flower*:" Martyn and others have translated it, "*marigold*:" but a few deem it to be the "*chrysánthemum.*"

51. By "mála" in this verse are almost universally understood, "*quinces:*" seeing, indeed, that Pliny says "*peaches*" were not known in Italy till thirty years before his time, or ten after the death of Virgil; and that they were sold at a great price. Some of the learned, however, think, that by "præcócia," Pliny meant "*apricots*" and not "*peaches.*"

52. Castáneas núces, *Castánean nuts,* or, simply, *chesnuts.* The gentile adjective "Castánea" is frequently used by itself, "nux" being understood.

53. To avoid the hiatus occasioned by the retention of the final syllable of "prúna" before initial *h*, some insert "et," but badly:—hónos érit, *honor shall be;* meaning that "*plums*" shall be respected because grateful to Aléxis, as "*chesnuts*" had been ever since Amaryllis was fond of them.

56. rústicus es, *thou art a clown* or *simpleton*: a rustic in manners, and a fool for believing that Aléxis cares either for thee or thy gifts: look at the condition of thy potent rival, the boy's master.

57. By "Iólas" most commentators understand Mæcénas; but some, Augústus. In several MSS. and editions this word is spelt "Ióllas."

58	"Eheu! quid volui misero mihi? Floribus Austrum	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
59	"perditus, et liquidis immisi fontibus apros.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
60	"Quem fugis, ah demens? Habitârunt Dî quoquè silvas,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
61	"Dardaniusque Paris. Pallas, quas condidit, arces	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
62	"ipsa colat: nobis placeant ante omnia silvæ.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
63	"Torva leæna lupum sequitur; lupus ipse capellam;	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
64	"florentem cytisum sequitur lasciva capella;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
65	"te Corydon, O Alexi: trahit sua quemque voluptas.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"Eheu! quid *ĕgo* vólui míhi mísero? Pérditus, *ĕgo* immísi Aústrum *méis* flóribus, et *ĕgo immísi* ápros "*méis* líquidis fóntibus. Quem fúgis *tu*, ah démens *púer?* Dîi quóquè habitavérunt sílvas, átquè Dar- "dánius Páris *habitávit sílvas.* Pállas ípsa cólat árces, quas *árces ípsa* cóndidit: sílvæ pláceant nóbis "ánte ómnia *negótia.* Tórva leaéna séquitur lúpum; lúpus ípse *séquitur* capéllam; lascíva capélla sé- "quitur floréntem cýtisum; Córydon *séquitur* te, O Aléxi: súa volúptas tráhit quémque.

LITERAL ORDER AND TRANSLATION.

"Eheu!	*"Alas!*	"cólat	*"may tenant*
"quid vólui	*"what have I willed*	"árces	*"the citadels*
"míhi mísero?	*"to me wretched?*	"quas cóndidit:	*"which she has erected:*
"Pérditus	*"Ruined*	"sílvæ	*"let the woodlands*
"immísi	*"I have let in*	"pláceant nóbis	*"delight us*
"Aústrum	*"the south-wind*	"ánte ómnia.	*"before all things.*
"flóribus,	*"to my flowers,*	"Tórva leaéna	*"The grim lioness*
"et ápros	*"and wild-boars*	"séquitur lúpum;	*"pursues the wolf;*
"líquidis fóntibus.	*"to my clear springs.*	"lúpus ípse	*"the wolf himself*
"Ah! démens,	*"Ah! witless-one,*	"capéllam;	*"the goat;*
"quem fúgis?	*"whom fleest thou?*	"lascíva capélla	*"the wanton goat*
"Dî quóquè	*"The gods, too,*	"séquitur	*"seeks for*
"habitârunt	*"have inhabited*	"floréntem cýtisum;	*"the flowering cýtisus;*
"sílvas,	*"the woods,*	"Córydon te,	*"Córydon for thee,*
"átquè	*"and*	"O Aléxi:	*"O Aléxis:*
"Dardánius Páris.	*"Phrýgian Paris.*	"súa volúptas	*"his own liking*
"Pállas ípsa	*"Pallas herself*	"tráhit quémque.	*"entices each.*

MORE FREE TRANSLATION.

"Alas! what have I purposed for me miserable? Undone, I have let in the south-blast "to my flowers, and wild-boars to my crystal springs!

"Whom, ah! witless boy, fleest thou? Gods, too, have lived in the woods, and Tro- "jan Paris. Let Pallas herself inhabit the palaces which she has built: be the woods "to us before all things pleasing.

"The grim lioness pursues the wolf; the wolf himself the goat; the playful goat seeks "for the flowering cýtisus; Córydon for thee, O Aléxis: his peculiar liking allures each!

58. Musónius, and after him Burman, contends that for "éheu" we ought to read "heu, heu," because, say they, the first syllable of "éheu" is short. If the first syllable of "éheu" be sometimes found short, yet in general it is long. It cannot be denied, however, that several old MSS. have "heu, heu," which Heyne has adopted, and defends:—quid vólui? *what have I willed?* that is, *what mad passion have I let seize on my mind?* Of the sense intended by these words, different commentators give different explanations:—aústrum, *the south-wind,* which was the most stormy of any, frequently approaching to a hurricane, accompanied sometimes by hail, and at other times by a sultriness and heat unfavorable both to animal and vegetable existence.

59. líquidis immísi fóntibus ápros, *I have admitted* or *let in the swine to my clear wells*: that is, *I have suffered this wild and unruly passion to disturb the wonted serenity of my mind.*

60. Dî, *gods*, alluding principally to Apóllo, who, when banished from heaven for killing the Cyclops, tended the flocks of Admétus king of Phéræ.

61. Dardánius Páris, *Dardan* or *Phrýgian Paris,* who, though son of Priam, king of Troy, yet was a shepherd on Mount Ida. Pállas, *Minérva,* the goddess of wisdom, and first founder of cities.

64. In some copies this verse is wanting.

65. Although in scanning, the interjection "O" is exempted from synaloépha, yet it is sometimes, as in this line, made short before an initial vowel. In like manner any long vowel, or diphthong, at the end of a word, may be shortened instead of elided before an initial vowel, or diphthong; as "qui" in Eclogue viii, 108: and in cæsural syllables, a long vowel, or diphthong, may remain long; as in "Actaéo," verse 24, above: sometimes, too, a short vowel is suffered to remain short, as the final letter of "prúna" before "hónos," in verse 53, above.

66	"Adspice, aratra jugo referunt suspensa juvenci;	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
67	"et sol crescentes decedens duplicat umbras:	--|--|--|--|-⏑⏑|--
68	"me tamèn urit amor; quis enìm modus adsit amori?	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
69	"Ah! Corydon, Corydon, quæ te dementia cepit!	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
70	"Semiputata tibi frondosâ vitis in ulmo est.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
71	"Quìn tu aliquid saltèm, potiùs quorum indiget usus,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
72	"viminibus mollique paras detexere junco?	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
73	"Invenies alium, si te hic fastidit, Alexin."	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

"Adspice *tu*, juvénci réferunt arátra suspénsa júgo; et sol decédens dúplicat crescéntes úmbras: támèn "ámor úrit me; énim quis módus ádsit amóri? Ah! Córydon, Córydon, quæ deméntia cépit te! Vítis "est semiputáta tibi in frondósâ úlmo. Quìn tu páras detéxere áliquid sáltèm *eórum negotiórum*, quó- "rum *negotiórum* úsus índiget pótiùs, *ex* vimínibus átquè mólli júnco? *Tu* invénies álium Aléxin, si hìc "*Aléxis* fastídit te."

LITERAL ORDER AND TRANSLATION.

"Adspice,	"*See,*	"est vítis	"*is thy vine*
"juvénci	"*the steers*	"in frondósâ úlmo.	"*on the leafy elm.*
"réferunt arátra	"*bear back the ploughs*	"Quìn	"*Why not*
"suspénsa júgo;	"*upborne on the yoke;*	"páras	"*preparest thou*
"et sol	"*and the sun*	"detéxere	"*to weave*
"decédens	"*going down*	"vimínibus	"*of osiers*
"dúplicat	"*doubles*	"átquè mólli júnco	"*and pliant bulrush*
"crescéntes úmbras:	"*the increasing shadows:*	"áliquid	"*something*
"támèn me	"*yet me*	"sáltèm,	"*at least,*
"ámor úrit;	"*doth love consume;*	"quórum	"*whereof*
"nàm quis módus	"*for what bound*	"úsus	"*occasion*
"ádsit amóri?	"*can there be to love?*	"índiget pótiùs?	"*stands more in need?*
"Ah! Córydon, Córydon,	"*Alas! Córydon, Córydon,*	"Invénies	"*Thou wilt find*
"quæ deméntia	"*what madness*	"álium Aléxin,	"*another Aléxis,*
"cépit te!	"*has seized thee!*	"si hìc	"*if this one*
"Semiputáta tíbi	"*Half-pruned by thee*	"fastídit te."	"*slights thee.*"

MORE FREE TRANSLATION.

"Look! the oxen are bringing back the ploughs suspended on the yoke, and the setting "sun doubles the lengthening shadows: yet me doth love consume; for what bound is "there to love? Ah! Córydon, Córydon, what frenzy hath seized thee! Half-pruned is "thy vine on the leafy elm. Why not preparest thou to weave of osiers and pliant rush "something at least which thy business more immediately wants? Thou wilt find another "Aléxis, if this one disdains thee!"

66. arátra júgo suspénsa, *the ploughs upborne on the yoke:* alluding to the manner of bringing home the plough when the labor of the day is over, namely, with the plough-share inverted, and the beam of the plough hanging, as it were, on the yoke.

67. In lieu of "decédens," which is, unquestionably, the right reading, Piérius found "discédens" in one or two ancient MSS. This description of the coming on of the evening is truly natural, and consequently well adapted to pastoral poetry. As the evening brings coolness with it, the shepherd at its approach begins to perceive the folly of his passion.

68. me, támèn, úrit ámor, *yet love burns me:* that is, notwithstanding the coolness that now begins to occupy the air, I feel within me the same heat I felt at noonday; for, what abatement of ardor can the passion of love experience?

70. In this verse, the shepherd reminds himself that he has neglected his business, by attending to an unprofitable love affair: his elms are leafy, and his vines only half pruned. Though summer was not the season for pruning the vines, yet it was customary in summer to dress them, and thin the leaves.

71. For "áliquid sáltèm, pótiùs quórum," some read "áliquid sáltèm pótiùs, quórum," *something at least rather, whereof*: but I certainly prefer, by placing a comma after "sáltèm," to understand "pótiùs" to signify "*more immediately*," than to construe it with "páras," and render it "*rather.*"

73. In several editions we find "Aléxim" for "Aléxin;" and this too on the authority of the Roman MS. Some commentators defend "Aléxis" in the nominative case, nor without reason, although the accusative is here more generally advocated.

END OF THE SECOND ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA TERTIA.

PALÆMON.

MENALCAS, DAMŒTAS, PALÆMON.

1	*M.* Dic mihi, Damœta, cujum pecus? An Melibœi?	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
2	*D.* Non; verùm Ægonis: nupèr mihi tradidit Ægon.	--|--|--|-⏑⏑|-⏑⏑|--
3	*M.* Infelix O sempèr, oves, pecus! Ipse Neæram	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
4	dùm fovet, àc, nè me sibi præferat illa, veretur,	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
5	hic alienus oves custos bis mulget in horâ;	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
6	et succus pecori, et lac subducitur agnis.	--|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

M. Die *tu* míhi, *O* Damoéta, cújum pécus *hoc pécus est?* An *est pécus* Meliboéi? D. Non; vérùm *pécus* Ægónis: Ægon núper trádidit *hoc pécus* míhi. M. O óves, *vos éstis* infélix pécus sémpèr! Dùm *véster magíster* ípse fóvet Neaéram, àc verétur nèílla praéferat me sibi, hic aliénus cústos múlget óves bìs in hórâ; et súccus subdúcitur pécori, et lac *subdúcitur* ágnis.

LITERAL ORDER AND TRANSLATION.

M. Dic míhi,	M. *Tell me,*	àc	*and*
Damoéta,	*Damoétas,*	verétur	*is afraid*
cújum pécus?	*Whose sheep are these?*	nèílla	*lest she*
An Meliboéi?	*Are they Meliboéus's?*	praéferat me	*prefer me*
D. Non;	D. *No;*	sibi,	*to him,*
vérum Ægónis:	*but Ægon's:*	hic aliénus cústos	*this hireling keeper*
Ægon núpèr	*Ægon lately*	múlget óves	*milks the ewes*
trádidit míhi.	*entrusted* them *to me.*	bìs in hórâ;	*twice in the hour;*
M. O óves,	M. *O sheep,*	et súccus	*and the juice*
sémpèr	*ever*	subdúcitur	*is filched*
infélix pécus!	*a hapless flock!*	pécori,	*from the cattle,*
Dùm ípse	*Whilst he himself*	et lac	*and the milk*
fóvet Neaéram,	*courts Neaéra,*	ágnis.	*from the lambs.*

MORE FREE TRANSLATION.

MENALCAS. TELL me, Damœtas, whose flock of sheep is this? Is it Melibœus's? DAMŒTAS. No: but Ægon's: Ægon a short time ago consigned them to my care.

MENALCAS. Ah! sheep, ever a luckless flock! Whilst he himself courts Neæra, and fears lest she prefer me to him, this hireling keeper milks the ewes twice an hour; and the juice is filched from the flock, and the milk from the lambs!

1. By "Damoétas" some will have it that Virgil himself is meant, and that Menálcas is a fictitious name for some learned Roman who envied and rivalled him. But the more rational opinion is, that there is nothing allegorical intended, and that consequently the characters have reference to nobody. The adjective "cújum," which (in the city at least) had fallen much (if not entirely) into disuse, was ridiculed by some of the poet's enemies, as being a word not strictly Latin, and employed only by the peasantry. There seems, however, to have been no good reason to cavil on this score, as both Plaútus and Terence introduce it repeatedly. For example, we find, in the Curculio, "*cúja vox sónat prócùl?*" also, in the Rúdens, "*cújanam vox míhi própè hic sónat?*" and "*cúja ad aúres vox míhi advolávit?*" and, in the Andria, "*cújum púerum apposuisti?*" and, in the Eunúchus, "*vírgo cúja est?*"

2. non, vérùm Ægónis, *no, but Ægon's*, that rich rival of yours: an answer intended to sting Menálcas, who had tauntingly asked whose flock it was.

3. La Cerda contends for "óvis pécus," asserting that these two words are here put for "óves" like "lábor Hérculis" for "Hércules." The Roman MS. has "óves:" but in the Lombard copy, certainly, the reading is "óvis;" though there is great reason to suspect, that the final syllable has been altered from *-ves* to *-vis*. Menálcas hints, that Ægon had better mind his flock, than lose his time in paying court to Neæra.

5. aliénus cústos, *an alien* or *hireling keeper*, that is, *a shepherd not their owner.*

6. súccus, *the juice* or *animal lymph*, which gives strength to the mother, and a nutrifying quality to her milk. In this verse the final syllable of "pécori" remains unelided, and long, before "et."

7	*D.* Parciùs ista viris tamèn objicienda memento.	–◡◡|–◡◡|–◡◡|–◡◡|–◡◡|––
8	Novimus, et qui te—, transversa tuentibus hircis,	–◡◡|––|––|–◡◡|–◡◡|––
9	et quo (sèd faciles Nymphæ risêre) sacello.	––|–◡◡|––|––|–◡◡|––
10	*M.* Tùm, credo, cùm me arbustum vidêre Miconis	––|––|––|––|–◡◡|–◡
11	atquè malâ vites incidere falce novellas.	–◡◡|––|––|–◡◡|–◡◡|––
12	*D.* Aùt hìc ad veteres fagos, cùm Daphnidis arcum	––|–◡◡|––|––|–◡◡|–◡
13	fregisti et calamos; quæ tu, perverse Menalca,	––|–◡◡|––|––|–◡◡|––
14	et, cùm vidisti puero donata, dolebas;	––|––|–◡◡|––|–◡◡|––
15	et, si non aliquà nocuisses, mortuus esses.	––|–◡◡|–◡◡|––|–◡◡|––

SYNTHETICAL ORDER.

D. Meménto *tu* támèn ísta *vérba ésse* objiciénda párciùs víris. *Nos* nóvimus, et qui *corrúperit* te, hírcis tuéntibus transvérsa, et *in* quo sacéllo; sèd fáciles Nýmphæ risêre. M. Tùm, *égo* crédo, cùm *íllæ* vidêre me incídere arbústum Micónis, átquè novéllas vítes *éjus* málâ fálce. D. Aùt hìc ad véteres fágos, cùm *tu* fregísti árcum et cálamos Dáphnidis; quæ *negótia* cùm tu vidísti donáta púero, et *tu* dolébas, *O* pervérse Menálca; et *tu* mórtuus ésses, si *tu* non nocuísses áliquà.

LITERAL ORDER AND TRANSLATION.

D. Támèn	D. *Yet*	incídere arbústum	*hack the elm-grove*
meménto	*remember*	átquè	*and*
ísta	*that those taunts*	novéllas vítes	*young vines*
objiciénda párciùs	*are to be cast more sparingly*	Micónis.	*of Mycon.*
víris.	*at men.*	*D.* Aùt hìc	D. *Or here*
Nóvimus,	*We know,*	ad véteres fágos	*beside the old beeches*
et qui	*both who*	cùm fregísti	*when thou brokest*
* * * te,	made use of *thee,*	árcum et cálamos	*the bows and arrows*
hírcis	*the he-goats*	Dáphnidis;	*of Daphnis;*
tuéntibus transvérsa,	*looking askaunt,*	quæ,	*which,*
et quo sacéllo	*and in what sacred-grotto,*	pervérse Menálca,	*O perverse Menálcas,*
sèd	*but*	cùm tu vidísti	*when thou sawest*
fáciles Nýmphæ	*the good-tempered Nymphs*	donáta púero,	*given to the lad,*
risêre.	*smiled.*	et dolébas,	*thou both repinedst,*
M. Tùm, crédo,	M. It was *then, I believe,*	et si non nocuísses	*and if thou hadst not hurt*
cùm vidêre me	*when they saw me*	áliquà,	*in some way,*
málâ fálce	*with pernicious bill-hook*	mórtuus ésses.	*wouldest have died.*

MORE FREE TRANSLATION.

DAMŒTAS. Remember, however, that those imputations are to be cast at men with more reserve. We know, both, who had dealings with you, the he-goats eyeing you askance, and, in what sacred-bower, but the good-tempered Nymphs only laughed.

MENALCAS. It was then, I suppose, when they saw me with vicious bill-hook chop up Mycon's elm-plot and tender vines.

DAMŒTAS. Or here, beside the aged beech-trees, when you broke Daphnis's bow and arrows; which, O spiteful Menalcas, when you saw given to the lad, you both were vexed, and, if you had not done him mischief in some way, would have died.

7. párciùs ísta víris objiciénda, *these exprobrations are to be flung at men with more caution and reserve:* here there is particular émphasis on "víris, *men;*" insinuating that Damœtas himself was, in every respect, worthy of the name of *a man*, because possessed of a manly spirit; and that Menálcas was no man, inasmuch as he had been guilty of actions degrading to his sex, and repugnant to nature. Sérvius places a colon after "párciùs," but badly. Catrou thought that Damœtas used "víris," merely to remind Menálcas that he, a stripling, was addressing a grown man.

8. qui te.] Here some word is suppressed, but the context leaves no room to doubt that delicacy required the suppression: the hint is pointed enough, although some assert that nothing more than "víderint" is understood:—transvérsa, *askew*, the accusative case plural, neuter gender, assumed adverbially:—tuéntibus hírcis, *the he-goats looking;* an expression fraught with meaning:—the goat, that most libidinous of all animals, is actually ashamed to look, and only leers.

9. The "sacélla" were small edifices dedicated to some deity; but in the country, caves or bowers were consecrated, and called sacélla.

10. Menálcas, in no way galled by the accusation of Damœtas, retorts by ironically charging himself, but in reality this hireling shepherd, with hacking Mycon's vines; a crime punishable by death.

11. By "málâ" Burman here understood "*blunt* or *rusty;*" but Sérvius (and, I think, rightly) referred it to the intention of the doer.

16	*M.* Quid domini faciant, audent cùm talia fures!	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
17	Non ego te vidi Damonis, pessime, caprum	-⏑⏑|--|--|--|-⏑⏑|-⏑
18	excipere insidiis, multùm latrante Lyciscâ?	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
19	Et, cùm clamarem, "Quò nùnc se proripit ille?	--|--|--|--|-⏑⏑|-⏑
20	Tityre, coge pecus;" tu post carecta latebas.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
21	*D.* An mihi cantando victus non redderet ille,	-⏑⏑|--|--|--|-⏑⏑|-⏑
22	quem mea carminibus meruisset fistula, caprum?	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
23	Si nescis, meus ille caper fuit; et mihi Damon	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
24	ipse fatebatur: sèd reddere posse negabat.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

M. Quid *convícium* dómini *non* fáciant, cùm fúres aúdent *fácere* tália *convícia! An* égo non vídi te, *O* péssime *hómo*, excípere cáprum Damónis insídiis, *cáne* Lycíscâ latránte múltùm? Et, cùm *égo* clamárem, "Quò nùnc ílle próripit se? *O* Tityre, cóge *tu túum* pécus;" tu, *O Damoéta*, latébas post carécta. D. An ílle, víctus cantándo, non rédderet míhi cáprum quem *cáprum* méa fístula meruísset *súis* carmínibus? Si *tu* néscis, ílle cáper fúit méus *cáper;* et Dámon ípse fatebátur míhi *quòd ílle cáper fúit méus cáper*, sèd *is* negábat *se* pósse réddere *íllum méum cáprum míhi.*

LITERAL ORDER AND TRANSLATION.

M. Quid	M. *What*	tu latébas	*thou hiddest*
dómini fáciant,	*may masters do,*	post carécta.	*behind the sedges.*
cùm fúres	*when thieves*	*D.* Víctus cantándo	D. *Beaten in singing*
aúdent tália!	*dare such things!*	àn non ílle	*could not he*
Non égo vídi te,	*Did I not see thee,*	rédderet míhi	*give me*
péssime,	*most vile one,*	cáprum	*the goat*
excípere	*entrap*	quem méa fístula	*which my pipe*
cáprum Damónis	*a goat of Damon's*	meruísset	*had merited*
insídiis,	*in thy snares,*	carmínibus?	*by its measures?*
Lycíscâ latránte	*Lycísca barking*	Si néscis,	*If thou knowest it not,*
múltùm?	*much?*	ílle cáper	*that goat*
Et,	*And,*	fúit méus;	*was mine;*
cùm clamárem,	*when I shouted,*	et Dámon ípse	*and Damon himself*
"Quò nùnc	"*Whither now*	fatebátur míhi:	*acknowledged so to me:*
próripit ílle se?	*is he hurrying himself off?*	sèd negábat	*but denied*
Tityre, cóge pécus;"	*Tityrus, collect your flock;"*	pósse réddere.	*that he could give it.*

MORE FREE TRANSLATION.

Menalcas. What may masters do, when thievish underlings make so bold! Did I not see you, you miscreant, entrap a goat of Damon's in your snares, Lycísca barking much? And when I hallooed, "*Where now is he slinking to? Tityrus, collect your flock;*" you skulked in behind the rushes.

Damœtas. Why would he not, when vanquished in singing, give up to me the goat which my pipe had won by its measures? If you are ignorant of the matter, that goat was mine, and Damon himself confessed to me it was, but pleaded inability to give it.

16. For "fáciant" in this verse, some MSS. have "fácient:"—fúres, literally, *thieves;* but, in the passage before us, at least, the meaning seems to be between that of "fúres, *thieves*," and "sérvi, *slaves*:" for here the word "fúres" is contrasted with "dómini, *lords* or *masters;*" that is, "*honest men in authority.*" Slaves, it is well known, were much addicted to pilfering; and may, therefore, contemptuously have been called "fúres." Indeed, in the Aulularia of Plaútus, we find "tu tríum literárum hómo" used for "fur," in the sense of "*slave*," rather than of "*thief.*" Here, as Damœtas was, by his own confession, a servant in the employ of Ægon, Menálcas very consistently asks, what usage might be expected from Damœtas's master, when Damœtas, a hireling (by his own shewing) and a thief (as Menálcas has already charged, and is further going to charge,) dares to speak with such freedom.

18. Sérvius tells us that mongrels of a peculiar breed, between a wolf and a dog, were called "Lycíscæ;" but many critics think "Lycísca" here to be simply the name of Damon's dog.

20. Tityre, cóge pécus, *Tityrus, see unto* (literally, *assemble*) *your flock;* very plainly insinuating that something not welcome was to be apprehended: in simple fact, that a thief was lurking about. Tityrus, it would appear, was the name of Damon's man or assistant:—carécta, *places where sedges grow;* unless, as some say, "cárex" was an appellation for "*flag* or *sword-grass*, *bulrush*, and *fern.*"

24. réddere pósse negábat, *he denied to be able to give it*, that is, *he pleaded his inability to give it.*

25	*M.* Cantando tu illum? Aût unquàm tibi fistula cerâ	--|--|--|-⏑⏑|-⏑⏑|--
26	juncta fuit? Non tu in triviis, indocte, solebas	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
27	stridenti miserum stipulâ disperdere carmen?	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
28	*D.* Vis ergò, inter nos, quid possit uterque, vicissìm	--|--|--|-⏑⏑|-⏑⏑|--
29	experiamur? Ego hanc vitulam (nè fortè recuses,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
30	bìs venit ad mulctram, binos alit ubere fœtus)	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
31	depono: tu dic, mecum quo pignore certes.	--|--|--|--|-⏑⏑|--
32	*M.* De grege non ausim quidquam deponere tecum:	-⏑⏑|--|--|--|-⏑⏑|-⏑
33	est mihi namquè domi pater; est injusta noverca:	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

M. Tu *vicísti* illum cantándo? Aût únquàm fúit tibi fístula júncta cérâ? Non tu solébas, *O* indócte *hómo*, dispérdere míserum cármen stridénti stípulâ in tríviis? D. Vis *tu* érgò *ut nos* experiámur ínter nos vicíssìm, quid *cántús* utérque *nóstrúm* póssit *cantáre?* Ego depóno hanc vítulam; nè fórte *tu* recúses *hoc pígnus, illa* vénit bìs *die* ad múlctram, *illa* álit bínos foétus *súo* úbere: dic tu *míhi*, quo pignore *tu* cértes cum me. M. *Ego* non aúsim depónere quídquam de grége cum te: námquè páter est míhi dómi, injústa novérca est *míhi dómi:*

LITERAL ORDER AND TRANSLATION.

M. Tu íllum	M. *Thou beat him*	nè fórtè	*lest perchance*
cantándo?	*in singing?*	recúses,	*thou refuse,*
Aut fúit	*Or was there*	vénit bìs	*she comes twice*
únquàm tibi	*ever to thee*	ad múlctram,	*to the milking-pail,*
fístula	*a pipe*	álit bínos foétus	*suckles two young*
júncta cérâ?	*joined with wax?*	úbere:	*at her udder:*
Non tu solébas,	*Wast thou not wont,*	dic tu,	*say thou,*
indócte,	*blockhead,*	quo pígnore	*for what bet*
dispérdere	*to murder*	cértes mécum.	*thou canst contend with me.*
míserum cármen	*a sorry tune*	*M.* Non aúsim	M. *I dare not*
in tríviis	*in the cross-ways*	depónere técum	*stake with thee*
stridénti stípulâ?	*on a screaking straw?*	quídquam	*any thing*
D. Vis érgò	D. *Art thou willing, then,*	de grége:	*from the flock:*
experiámur	*that we try*	námquè míhi	*for to me*
ínter nos	*between ourselves*	dómi	*at home*
vicíssìm,	*in turns,*	est	*there is*
quid úterque póssit?	*what each can do?*	páter;	*a father;*
Ego depóno	*I stake*	est	*there is*
hanc vítulam;	*this heifer;*	injústa novérca:	*an inequitable step-mother:*

MORE FREE TRANSLATION.

Menalcas. You in playing vanquish him? Or had you ever a pipe joined with wax? Used you not, dullard, to murder in the cross-lanes a pitiful air on a screaking stubble?

Damœtas. Are you willing, then, that we, in turns, try between us, what each of us can achieve? I stake this young cow; lest, peradventure, you may refuse her, she comes twice a day to the milking-pail, and suckles two calves at her udder: say you, for what bet you can contend with me. Menalcas. I dare not stake any thing whatsoever with you from the flock: because-that I have a father at home; I have a severe step-mother:

25. Cantándo tu íllum? *You him in playing?* An elliptical phrase; "vicísti" or rather "vicísse te áis" being understood: *you beat?* or *say you that you beat?* For "aût" the Medicéan MS. has "haûd."

26. Several MS. have "víncta" in lieu of "júncta," but the latter reading is by far more appropriate and, therefore, generally preferred:—in tríviis, *in the trine ways*, or, *joining of three roads*, that is, *in the crossings of the most public thoroughfares.*

27. In this verse is admirably well expressed the utmost contempt of Damœtas as a minstrel: for he is not only represented as a common player by the way-sides, but as being possessed of the worst and most worthless of instruments, without taste in the selection of his music, or skill in the performance of it; and actually murdering, in a horrible manner, a contemptible air on a discordant wheat-stalk.

28. Here a dissyllable constitutes the second foot, a liberty conceded to a preposition followed by its case:—vicíssìm, *in turns*: Damœtas proposes that species of musical contention called "Amœbaéa," which means *alternate singing.*

29. vítulam, literally, *cow-calf*; but in this passage, *young-cow*, as is inferred from the context.

33. injústa, *unjust*, that is, *strict and rigid, being partial to her own*, as stepmothers generally are.

34	bísque die numerant ambo pecus, alter et hœdos.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
35	Verùm, id quod multò tute ipse fatebere majus,	--|--|--|-⏑⏑|-⏑⏑|-⏑
36	insanire libet quoniàm tibi, pocula ponam	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
37	fagina, cælatum divini opus Alcimedontis;	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
38	lenta quibus torno facili superaddita vitis	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
39	diffusos hederâ vestit pallente corymbos.	--|-⏑⏑|--|--|-⏑⏑|--
40	In medio duo signa, Conon: et, quis fuit alter,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
41	descripsit radio totum qui gentibus orbem;	--|-⏑⏑|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

átquè bìs díe ámbo númerant pécus, et álter *númerat* hoédos. Vérùm, quóniàm *id* líbet tíbi insánire, pónam id quod túte ípse fatébere *ésse* múltò május *quàm quódvis de grége, scílicèt méa* fágina pócula, *quæ pócula sunt* cælátum ópus divíni Alcimedóntis; quíbus *póculis* lénta vítis superáddita fácili tórno véstit corýmbos diffúsos pallénte héderâ. In médio *eórum poculórum* dúo sígna *sunt, quórum signórum únum signum est* Cónon: et, quis fúit álter *hómo, ille* qui descrípsit tótum órbem *súo* rádio géntibus;

LITERAL ORDER AND TRANSLATION.

átquè ámbo	*and both of them*	quíbus	*on which*
númerant pécus	*count the cattle*	lénta vítis,	*a flexile tendril,*
bìs díe,	*twice a day,*	superáddita	*superadded*
et álter	*and one of them*	fácili tórno,	*by the facile tool,*
hoédos.	*the kids.*	véstit	*mantles*
Vérùm,	*But,*	pallénte héderâ	*with pale ivy-leaf*
quóniam líbet tíbi	*since it contents thee*	diffúsos corýmbos.	*the scattered berry-bunches.*
insanire,	*to be mad,*	In médio	*In the midst*
pónam	*I will stake*	dúo sígna,	*are two figures,*
id	*that*	Cónon:	whereof the one is *Cónon:*
quod túte ípse	*which thou thyself*	et	*and*
fatébere	*wilt confess*	quis fúit álter,	*who was the other,*
múltò május,	to be, *by much, greater,*	qui descrípsit	*that described*
fágina pócula,	*my beechen cups,*	géntibus	*to the nations*
cælátum ópus	*the carved workmanship*	tótum órbem	*the whole sphere*
divíni Alcimedóntis;	*of divine Alcimedon;*	rádio;	*with his rod;*

MORE FREE TRANSLATION.

and both of them count the cattle twice a day, and one of them reckons the kids. But, since you have a mind to be mad, I will stake that which you yourself will acknowledge to be by far greater; my beechen bowls, the carved workmanship of heavenly Alcímedon; whereon a flexile tendril, embossed by the clever tool, mantles, with crocus-tinted ivy, the scattered clusters of berries. In the middle there are two figures, Conon: and who was the other that with his wand described the whole starry concave to the nations;

34. ámbo, *both of them*, namely, *father and stepmother*:—álter, *the other*, that is, *either the one or the other;* but Sérvius would have it that by "álter" is implied "novérca," solely. La Cerda, again, explains the meaning to be, "*both of them reckon the flock twice a day; and my father the kids.*"

36. insanire, *to be mad*, viz. by wishing to contend with me who am greatly superior to you, both in theory and in practice.

37. fágina, *beechen*, that is, *made of beech-wood*: Pliny informs us, that beechen cups were anciently very much esteemed, especially when embossed in a masterly manner by the hand of some celebrated carver:—divíni Alcimedóntis, *of divine Alcimedon;* but who this Alcímedon was, if there ever lived a carver so called, is no where recorded. The name leads to a belief that he was a Greek, and consequently a man of some quality; for in Greece none except gentlemen were permitted to learn the art either of sculpture or of painting.

38. Salmásius and La Cerda take "quíbus" to be the dative case, and "tórno" to be the ablative; alleging that two crafts are spoken of, the '*turner's*' and the '*carver's:*' for, say they, a vine, clusters of berries, and figures of men can not be formed by the "tórnus," or *turning lathe*, but are superadded to the labor of the turner by the art of the carver: hence, they contend, "tórnus, *lathe*," is put for "toreúma, *turned work*:"—vítis, *vine*; unless, here, it mean *ivy tendril*: many, indeed, understand a vine branch to be interwoven with an ivy, in such manner as that the ivy-berries are shaded by the leaves of the vine; but I rather accord with Námnius and Ruæus, who maintain that the ivy alone is meant.

40. The shepherd speaks of Cónon, a renowned mathematician born in the isle of Samos, and not of Cónon the Athénian general:—et quis fúit álter? *and who was the other?* Menálcas has forgotten the name. Probably either Eudóxus, else Archimédës, was the person; though others have been supposed, particularly Arátus, Anaximánder, and Hésiod.

41. rádio, *with his wand* or *staff*, such as the ancient astronomers and mathematicians used, in describing the various parts of the heavens and earth.

42	tempora quæ messor, quæ curvus arator haberet?	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
43	Necdùm illis labra admovi, sèd condita servo.	--|--|--|--|-⏑⏑|--
44	*D.* Et nobis idem Alcimedon duo pocula fecit,	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
45	et molli circùm est ansas amplexus acantho;	--|--|--|--|-⏑⏑|--
46	Orpheaque in medio posuit, silvasque sequentes.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
47	Necdùm illis labra admovi, sèd condita servo.	--|--|--|--|-⏑⏑|--
48	Si ad vitulam spectas, nihil est quod pocula laudes.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
49	*M.* Nunquàm hodiè effugies: veniam quocumquè vocâris.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

témpora quæ méssor, *témpora* quæ cúrvus arátor habéret? Nécdùm *égo* admóvi *méa* lábra íllis, sèd *égo* sérvo *ílla* cóndita. D. Et ídem Alcímedon fécit dúo pócula nóbis, et *ílle* ampléxus est ánsas *eórum* mólli acántho círcùm; átquè *ílle* pósuit Orphea in médio, átquè sílvas sequéntes *éum*. Nécdùm *égo* admóvi *méa* lábra íllis, sèd *égo* sérvo *ílla* cóndita. Si *tu* spéctas ad vítulam, níhil est *própter* quod *tu* laúdes *túa* pócula. M. *Tu* núnquàm effúgies *certámen* hódiè: *égo* véniam quocúmquè *tu* vocáveris *me*.

LITERAL ORDER AND TRANSLATION.

témpora	*the seasons*	átquè pósuit	*and he placed*
quæ méssor,	*which the reaper,*	Orphea	*Orpheus*
quæ	*the seasons which*	in médio,	*in the middle,*
cúrvus arátor	*the bending ploughman*	átquè sílvas	*and the woods*
habéret?	*should observe?*	sequéntes.	*following him.*
Nécdùm	*Nor as yet*	Nécdùm	*Nor as yet*
admóvi lábra	*have I admoved my lips*	admóvi lábra	*have I admoved my lips*
íllis,	*to them,*	íllis,	*to them,*
sèd sérvo	*but I keep them*	sèd sérvo	*but I keep them*
cóndita.	*laid up.*	cóndita.	*laid up.*
D. Et nóbis	D. *And for us*	Si spéctas ad vítulam,	*If thou look at the heifer,*
ídem Alcímedon	*the same Alcimedon*	est níhil quod	*there is nought for which*
fécit dúo pócula,	*made two bowls,*	laúdes pócula.	*thou should extol thy bowls.*
et ampléxus est	*and he wreathed*	*M.* Núnquàm effúgies	M. *Thou shall never escape*
ánsas	*their handles*	hódiè:	*to day:*
círcùm	*round*	véniam quocúmquè	*I will come whithersoever*
mólli acántho;	*with soft brankúrsin;*	vocâris.	*thou mayest have called.*

MORE FREE TRANSLATION.

what seasons the reaper, what seasons the bending ploughman should heed? Nor have I to them as yet applied my lips, but I keep them laid up!

Damœtas. For me, too, the same Alcímedon made a couple of bowls, and with the soft acánthus-leaf he circum-wreathed their handles: and he set Orpheus in the midst, and the woods following him. Nor have I to them as yet applied my lips, but I keep them laid up. If you look at the heifer, there is no occasion for you to vaunt of your bowls.

Menalcas. Never shall you this day get off:—I will accede to what terms you like!

42. cúrvus, *bent:* in allusion to the bending posture of ploughmen over the plough-tail in the act of ploughing:—habéret, *should have* or *hold*. In lieu of "arátor habéret" some MSS. have "habéret arátor."

45. est ánsas ampléxus, *he enwrapped* or *entwined the handles*. There were (it seems) both a plant and a shrub which the Romans called "acánthus;" the former, which is here meant, is, according to some, that which we commonly term "*bear's-foot* or *brankúrsin;*" but according to others (perhaps less properly) it is the herb known by the name of "*branchhírchin* or *goat's-horn*," as having leaves resembling the horns of a goat:—the latter, *viz.*, the shrub, is the "*Egyptian thorn*," in which sense the word "acánthus" occurs in the second Georgic, verse 119.

46. Orpheus, a celebrated Thrácian bard of antiquity, and son of Calliopë, one of the nine Muses, is said to have played upon the lyre with such a masterly hand, that the woods followed him to hear his music. This proper name retains in Latin its Greek declension: making *Orpheos* in the genitive, *Orphei* in the dative, and *Orphea* in the accusative. Virgil introduces a most beautiful épisode concerning Orpheus, in the fourth Georgic, beginning at ver. 454: and the number of times he mentions him in his immortal writings is not fewer than eleven.

48. The last letter of "si" is here of course elided before the initial vowel of "ad" which follows. The meaning of this verse is, "*if you consider the heifer which I have offered to bet, you need say nothing of the value of your bowls.*" Although "spéctas" and "laúdes" seem to be undoubtedly the correct reading, yet many contend for "spéctes," and some for "laúdas," on the authority of several MSS.

49. *You shall on no account this day evade the contest: I will agree to whatever conditions you may have proposed:* i. e., *if you still insist that I stake a heifer, I will stake one, so sure am I of winning the bet.*

50	Audiat hæc tantùm, vèl qui venit, eccè, Palæmon:	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
51	efficiam, posthàc nè quemquam voce lacessas.	-⏑⏑|--|--|--|-⏑⏑|--
52	*D.* Quìn age, si quid habes; in me mora non erit ulla:	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
53	nèc quemquam fugio. Tantùm, vicine Palæmon,	--|-⏑⏑|--|--|-⏑⏑|--
54	sensibus hæc imis, res est non parva, reponas.	-⏑⏑|--|--|--|-⏑⏑|--
55	*P.* Dicite: quandoquidèm in molli consedimus herbâ;	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
56	et nùnc omnis ager, nùnc omnis parturit arbos;	--|-⏑⏑|--|--|-⏑⏑|--
57	nùnc frondent silvæ; nùnc formosissimus annus.	--|--|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Tántùm aúdiat *áliquis*, vèl *ílle* qui vénit (*quicúmquè tándèm ílle sit*) hæc *cármina*, éccè, Palaémon: *égo* efficiam, nè *tu* lacéssas quémquam vóce pósthàc. D. Quìn áge *tu*, si *tu* hábes quid; úlla móra non érit in me: nèc *égo* fúgio quémquam. Tántùm, *O* vicíne Palaémon, repónas *tu* hæc *cármina túis* ímis sénsibus; res est non párva *res*. P. Dícite *vos:* quandóquidèm *nos* consédimus in mólli hérbâ; et nùnc ómnis áger *párturit*, nùnc ómnis árbos párturit; nùnc sílvæ fróndent; nùnc ánnus *est* formosíssimus.

LITERAL ORDER AND TRANSLATION.

Tántùm,	*Only let—*	repónas hæc	*harbour these strains*
vèl qui vénit,	*or whoever is coming,*	ímis sénsibus,	*in your deepest thoughts,*
éccè,	*lo!*	res	*the importance*
Palaémon,	*it is Palaémon,*	est	*is*
aúdiat hæc:	*hear these melodies:*	non párva.	*not little.*
efficiam	*I will make thee*	*P.* Dícite:	P. *Say on:*
nè lacéssas	*not provoke*	quandóquidèm	*now that*
quémquam	*any one*	consédimus	*we have sitten down together*
vóce	*with thy voice*	in mólli hérbâ;	*on the soft grass;*
pósthàc.	*hereafter.*	et nùnc	*and now*
D. Quìn áge,	D. *Well then, come on,*	ómnis áger,	*every field,*
si hábes quid;	*if thou hast aught;*	nùnc	*now*
in me	*in me*	ómnis árbos	*every tree*
non érit	*there shall not be*	párturit;	*is putting forth;*
úlla móra:	*any tardiness:*	nùnc	*now*
nèc	*nor*	sílvæ	*the woods*
fúgio	*shun I*	fróndent;	*are in leaf;*
quémquam.	*any one* for umpire.	nùnc	*now*
Tántùm,	*Only,*	ánnus	*the year*
vicíne Palaémon,	*neighbour Palaémon,*	formosíssimus.	*is most beautiful.*

MORE FREE TRANSLATION.

Only let whomsoever he be that is coming, lo! it is Palæmon, hear these performances: I will cause you not provoke any one with your tongue in future.

Damœtas. Come on then, if you have aught in readiness; in me there shall not be delay at all: nor decline I any one for umpire.

Only, neighbour Palæmon, regard these strains with the very utmost attention, the wager is not small.

Palæmon. Proceed: since we are seated on the soft grass: and now every field, now every tree is putting forth; now the woods are in leaf; now the year is in full beauty!

50. After "tántùm" there is evidently an ellípsis of "áliquis;" or of the name, perhaps, of some shepherd; which Menálcas, primarily, may have intended as the nominative to "aúdiat;" but happening that instant to observe somebody coming up, he omits the name—and says, "vèl qui vénit," *or he who is coming*, be he who he may: presently he sees who it is, and adds, "éccè, Palæmon, *lo! it is Palæmon*," a man well known to us both, and very capable of deciding between us.

51. vóce, *with your voice* or *tongue*, that is, *with reproachful words*, such as you have just now used to me: this at least, is the more rational interpretation; but some render it, "*by a challenge to sing.*"

54. sénsibus hæc ímis repónas, *reposit* or *lay up these things in the deepest senses*, that is, *hear them with the utmost attention possible, and submit them to the strictest criticism.*

55. dícite, *say*; usurped for, cánite, *sing:* indeed the verbs "*to say*" and "*to sing*" are, by the Greek and Roman poets, indiscriminately used for each other. In both the Leyden copies and several others the "in" of this verse is wanting; and for "hérbâ" the Venétian copy has "úmbrâ."

56. párturit, *is germinating* or *sprouting—is putting forth blades, leaves, shoots, buds, and blossoms.* The description here given of the time of the year is truly rural and altogether beautiful.

58	Incipe, Damœta: tu deindè sequere, Menalca.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
59	Alternis dicetis: amant alterna Camœnæ.	--|--|-⏑⏑|--|-⏑⏑|--
60	*D.* Ab Jove principium Musæ; Jovis omnia plena:	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
61	ille colit terras; illi mea carmina curæ.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
62	*M.* Et me Phœbus amat: Phœbo sua sempèr apud me	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
63	munera sunt, lauri, et suave rubens hyacinthus.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
64	*D.* Malo me Galatea petit, lasciva puella;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
65	et fugit ad silices, et se cupit antè videri.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

Incipe *tu*, *O* Damoéta: deindè tu sequére, *O* Menálca. *Vos* dicétis *in* altérnis *carmínibus*: Camoénæ âmant altérna *cármina*. *D.* Princípium Músæ *sit* ab Jóve; ómnia *lóca et negótia sunt* pléna Jóvis: ílle cólit térras: méa cármina *sunt* cúræílli. M. Et Phoébus ámat me: súa múnera sunt sémpèr Phoébo ápud me, *vidélicèt*, laúri, et suáve-rúbens hyacínthus. D. Galatéa, lascíva puélla, pétit me málo; et fúgit ad sílices, et cúpit se vidéri ántè.

LITERAL ORDER AND TRANSLATION.

Incipe, Damoéta:	*Begin, Damoétas:*	ápud me	*with me*
deíndè, Menálca,	*then, Menálcas,*	Phoébo	*for Phoébus*
tu sequére.	*thou wilt follow.*	sunt sémpèr	*are always*
Dicétis	*Ye shall say*	súa múnera,	*his own gifts,*
altérnis:	*in alternates:*	laúri,	*bays,*
Camoénæ	*the Muses*	et suáve	*and the sweetly*
âmant altérna.	*love alternate lays.*	rúbens hyacínthus.	*blushing hyacinth.*
D. Ab Jove	D. *From Jove*	*D.* Galatéa,	D. *My Galatéa,*
princípium Músæ;	*be the beginning of my song;*	lascíva puélla,	*wanton girl,*
Jóvis	*of Jove*	pétit me	*pelts me*
ómnia pléna:	*all things are full:*	málo;	*with an apple;*
ílle cólit térras;	*he cherishes the lands;*	et fúgit	*and flees*
ílli	*to him*	ad sálices,	*to the osiers,*
méa cármina cúræ.	*my verses are a care.*	et cúpit	*and wishes*
M. Et Phoébus	M. *And Phoébus*	se vidéri	*herself to be seen*
âmat me:	*loves me:*	ántè.	*priorly.*

MORE FREE TRANSLATION.

Begin, Damœtas: then afterwards, Menálcas, you will follow. Ye shall sing alternately: the Muses like alternate singing.

Damœtas. From Jove be the commencement of my song: of Jove all things are full: he replenishes the lands; to him my strains are a delight.

Menalcas. And Apollo loves me: with me for Apollo are always his own gifts; laurels, and the sweetly blushing hyacinth.

Damœtas. Galatéa, wanton girl, pelts me with an apple; and scuds to the willows, and wishes herself previously to be observed.

58. Palæmon having been appointed judge, bids the rivals contend in the Amœbéan style, and tells Damœtas, who had given the challenge, to begin.

59. For "altérnis" with which, of course, is understood "carmínibus" else "cántibus," some few MSS. have "altérni," agreeing with "vos" the nominative to "dicétis," nor yet badly:—Camoénæ or Caménæ, *the Muses;* a name, according to Varro, derived from "cármen, *a song.*"

60. In editions not a few we find a comma after "princípium," causing "Músæ" to be the vocative case plural, instead of the genitive singular; "*from Júpiter be our beginning, Muses*:"—Jóvis ómnia pléna, *all is full of Jove*; an expression in perfect conformity with the opinion of the ancient philosophers, who maintained that one soul animated the universe, and that this soul was the deity.

61. Sérvius interprets "cólit," by "ámat:" but Ruæus, by "fœcúndat," *he fecundates*, or, *renders fertile.* Lord Lauderdale, again, translated it, "*he clothes;*" and Dryden, "*he blesses.*"

62. High as Damœtas had begun, Menálcas rises higher; for he asserts that Apollo the god of verse loves him, and that he has always presents at hand for his celestial patron. In lieu of "et" in this line, some few MSS. have "àt."

63. laúri, *bays*, an evergreen into which Dáphnë, the daughter of Péneus, was metamórphosed, when pursued and almost overtaken by Apóllo, who was deeply in love with her: here, the "i" of "laúri" is not elided:—suáve rúbens hyacínthus, *the sweetly ruddy hyacinth*, a flower into which Hyacínthus, a lovely boy of whom Apollo was dotingly fond, was changed, when accidentally killed by a quoit.

64. In the couplet beginning with this verse Damœtas boasts of the wantonness of Galatéa.

66	*M.* At mihi sese offert ultrò, meus ignis, Amyntas;	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
67	notior ùt jàm sit canibus non Delia nostris.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
68	*D.* Parta meæ Veneri sunt munera: namquè notavi	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
69	ipse locum, aëriæ quo congessêre palumbes.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
70	*M.* Quod potui, puero silvestri ex arbore lecta	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
71	aurea mala decem misi; cràs altera mittam.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
72	*D.* O quotiès, et quæ nobis Galatea locuta est!	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
73	Partem aliquam, venti, Divûm referatis ad aures.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

M. At méus ígnis Amýntas óffert sése míhi últrò; ut jàm Délia non sit nótior nóstris cánibus. D. Múnera sunt párta méæ Véneri; námquè *égo* ípse notávi lócum, *in* quo äëriæ palúmbes congessêre. M. Quod *égo* pótui, *égo* mísi *méo* púero décem aúrea mála lécta ex silvéstri árbore; cràs *égo* míttam *úlli* áltera *mála*. D. O quótiès, et quæ *vérba* Galatéa locúta est nóbis! *O* vénti, referátis *vos* áliquam pártem *eórum verbórum* ad aúres Divórum.

LITERAL ORDER AND TRANSLATION.

M. At	M. *But*
méus ígnis Amýntas	*my flame Amyntas*
óffert sése míhi	*offers himself to me*
últrò;	*of his own accord;*
ut jàm	*so that now*
Délia non sit	*Délia is not*
nótior	*better known*
nóstris cánibus.	*to our dogs.*
D. Múnera sunt párta	D. *Presents are prepared*
méæ Véneri:	*for my pretty-love:*
námquè ípse	*for I myself*
notávi lócum,	*have noted the place,*
quo	*in which*
äëriæ palúmbes	*the airy wood-pigeons*
congessêre.	*have made their nest.*
M. Quod pótui,	M. *What I could,*
mísi púero	*I sent to my boy*
décem aúrea mála	*ten golden apples*
lécta	*gathered*
ex silvéstri árbore;	*from-off a sylvan tree;*
cràs	*to-morrow*
míttam áltera.	*I will send him others.*
D. O quótiès,	D. *O how often,*
et quæ	*and what things*
Galatéa locúta est	*hath Galatéa said*
nóbis!	*to us!*
Vénti,	*Ye winds,*
referátis	*bear*
áliquam pártem	*some part of them*
ad aúres Dívûm.	*to the ears of the Gods.*

MORE FREE TRANSLATION.

MENALCAS. But my flame Amýntas offers himself of his own free will to me; so that now, Délia is not more familiar to our dogs.

DAMŒTAS. Presents are prepared for my love; for I myself have remarked the spot in which the stock-doves building aloft have collected materials for their nest.

MENALCAS. I sent to my boy what I could, ten golden apples gathered off a tree in the forest; to-morrow will I send him more.

DAMŒTAS. O! how oft, and how tenderly has Galatéa spoken to me! Convey some portion of her words, ye gales, to the ears of the Gods.

66. Menálcas urges the constancy of his Amýntas, in opposition to the levity of Galatéa: and in so doing, as Sérvius has observed, he, in this couplet, excels Damœtas's last couplet. Some, however, are of a different opinion, dispraising the forward fondness of Amýntas; and commending the wonderfully pretty and very natural behaviour of Galatéa, in running away, and yet wishing to be seen.

67. As Délia was an appellation of Diána the sister of Apóllo and goddess of hunting, several critics have thought that the Délia of this verse must mean Diána: but it is more probable that this Délia was one of Menálcas's sweethearts, or perhaps a servant-maid that carried his meals to him.

68. méæ Véneri, literally, *to my Venus*, or *Beauty*, meaning, *my mistress*, or, *fair one*:—this way of speaking was common; and, in like manner, Juno was often used for *wife*, and Júpiter for *husband*.

69. äëriæ palúmbes, *the äërial wood-pigeons*: of which there are several sorts; as *the ring-dove*, *the stock-dove*, *the turtle-dove*, and *the rock-pigeon*. Of these, *the ring-dove* builds in very lofty trees, and is therefore styled *äërial*. The amorous disposition of doves, and their reputed conjugal fidelity, make them a fit present from a lover to his mistress.

71. aúrea mála, *golden apples*; which Catrou imagined to be *oranges*: but this fruit was not known in Italy so early as Virgil's time. Some critics, with as little reason, have thought "*citrons*" are meant: others, again, contend for "*quinces*:" and others, for "*pomegranates*." The last seem likely; unless, indeed, the poet employs the epithet "*golden*," to express merely the beauty of the apples.

73. pártem áliquam, *some part*: Catrou observes that the shepherd limits the winds to bear no more than a part, lest the Gods might be jealous. Ruæus was of opinion, that Damoétas wishes the Gods to be witnesses of the promises of Galatéa.

74	*M.* Quid prodest, quòd me ipse animo non spernis, Amynta,	|--|--|-⏑⏑|--|-⏑⏑|--
75	si, dùm tu sectaris apros, ego retia servo?	|--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
76	*D.* Phyllida mitte mihi; meus est natalis, Iola:	|-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
77	cùm faciam vitulâ pro frugibus, ipse venito.	|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
78	*M.* Phyllida amo ante alias; nàm me discedere flevit;	|-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
79	et, "longum, formose, vale, vale," inquit, Iola.	|--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
80	*D.* Triste lupus stabulis, maturis frugibus imbres,	|-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
81	arboribus venti, nobis Amaryllidis iræ.	|-⏑⏑|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

M. Quid *id* pródest *mihi*, *O* Amýnta, quòd *tu* ípse non spérnis me *tûo* ánimo, si *solúmmodò* égo sérvo rétia, dùm tu sectáris ápros? D. Mítte *tu* Phýllida míhi; *hæc lux* est meús natális *dies*, *O* Ióla: cùm *égo* fáciam *sácram rem* vítulâ pro frúgibus, veníto *tu* ípse. M. *Ego* ámo Phýllida ánte álias *puéllas*; nàm *ílla* flévit me discédere; et *ílla* ínquit, Ióla, "vále *tu* lóngum, vále *tu*, *O* formóse *júvenis*." D. Lúpus *est* tríste *negótium* stábulis, ímbres *sunt tríste negótium* matúris frúgibus, vénti *sunt tríste negótium* arbóribus, íræ Amaŕyllidis *sunt tríste negótium* nóbis.

LITERAL ORDER AND TRANSLATION.

M. Quid pródest,	M. *What avails it,*	*M.* Amo Phýllida	M. *I love Phyllis*
Amýnta,	*O Amýntas,*	ánte álias;	*before other lasses;*
quod ípse	*that thou thyself*	nàm flévit	*for she wept*
nou spérnis me	*despisest me not*	me discédere;	*at my departing;*
ánimo,	*in thy heart,*	et, "lóngum vále,"	*and, "a long farewell,"*
si,	*if,*	ínquit,	*said she,*
dùm tu	*whilst thou*	Ióla,	*Iólas,*
sectáris ápros,	*huntest the boars,*	"formóse,	*"handsome youth,*
égo sérvo rétia?	*I keep the nets?*	vále."	*fare-thou-well."*
D. Mítte Phýllida	D. *Send Phyllis*	*D.* Lúpus	D. *The wolf*
míhi;	*to me;*	tríste stábulis,	*is a sad thing to the folds,*
est méus natális,	*this is my birth-day,*	ímbres	*showers*
Ióla:	*Iólas:*	matúris frúgibus,	*to the ripe fruits,*
cùm fáciam	*when I make holy*	vénti	*the winds*
vítulâ	*with a calf*	arbóribus,	*to the trees,*
pro frúgibus,	*for the fruits of the earth,*	íræ Amaryllidis	*the huffs of Amaŕyllis*
veníto ípse.	*come thyself.*	nóbis.	*to us.*

MORE FREE TRANSLATION.

Menalcas. Of what advantage is it to me, Amýntas, that in your heart you despise me not, if, while you hunt the boars, I only watch the toils?

Damœtas. Send Phyllis to me; this is my birth-day, Iólas: when I make holy with a calf for the fruits of the earth, come yourself.

Menalcas. I love Phyllis above all others; for at my departure she wept; and, "*a long farewell, charming youth,*" said she, Iólas, "*fare-you-well.*"

Damœtas. The wolf is terrible to the flocks, showers to the ripened fruits, winds to the trees, the displeasure of Amaŕyllis to me.

74. quid pródest? *what benefits it me?* Damœtas had boasted of the ardor of Galatéa; and now Menálcas endeavours to surpass him, by representing that Amýntas's love for him was useless, if Amýntas were to be absent, encountering dangers wherein he himself had no share.

76. Damœtas calls upon Iólas to send Phyllis to him, it being his birth-day; and he invites Iólas to come himself when the 'Ambarvália' are celebrated. On one's birth-day it was lawful to indulge in pleasure, but not at the celebration of the Ambarvália, which were sacrifices offered to Cerës for the ripening of the fruits of the earth.

77. cùm fáciam vítulâ, *when I shall do* or *make with a calf*; that is, *when I shall perform the usual rites and ceremonies by sacrificing a calf to Cerës.*

78. Menálcas, on hearing Damœtas invite Phyllis, declares that he loves her himself above all others, and calls Iólas to witness with what tenderness she took her leave of him:—me discédere flévit, for "discéssum méum flévit," a Grecism.

79. The final letter of the second "vále" of this verse is not elided before the initial vowel of "ínquit," but is read short:—Ióla, *O Iólas*, which Sérvius most erroneously took to be another name for Menálcas: "Ióla" is not a word spoken by Phyllis to Menálcas; but by Menálcas, to Iólas. For as Damœtas had, in the preceding couplet, addressed himself to Iólas, Phyllis's father else guardian, so now Menálcas addresses himself to the same person, "*O Iólas, I love Phýllis.*"

80. For "ímbres," Heinsius found "ímber," in no less than three ancient MSS., and this reading Burman, indeed, preferred.

82	*M.* Dulce satis humor, depulsis arbutus hœdis,	-⏑⏑|--|--|--|-⏑⏑|--
83	lenta salix fœto pecori, mihi solus Amyntas.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
84	*D.* Pollio amat nostram, quamvìs est rustica, Musam:	-⏑⏑|--|--|--|-⏑⏑|-⏑
85	Pierides, vitulam lectori pascite vestro.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
86	*M.* Pollio et ipse facit nova carmina: pascite taurum,	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
87	jàm cornu petat, et pedibus qui spargat arenam.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

M. Húmor *est* dúlce *negótium* sátis *árvis*, árbutus *est dúlce negótium* hoédis depúlsis *à lácte*, lénta sálix *est dúlce negótium* foéto pécori, Amýntas sólus *est dúlce negótium* míhi. D. Póllio ámat nóstram Músam, quámvìs *illa* est rústica *Músa; O* Piérides, páscite *vos* vítulam véstro lectóri. M. Póllio et ípse fácit nóva cármina: páscite *vos ílli, O Piérides*, taúrum, qui *taúrus* jàm pétat *súo* córnu, et *qui taúrus jàm* spárgat arénam *súis* pédibus.

LITERAL ORDER AND TRANSLATION.

M. Húmor	M. *Moisture*	Piérides,	*O Muses,*
dúlce	is *a sweet thing*	páscite vítulam	*feed a heifer*
sátis,	*to sown lands,*	véstro lectóri.	*for your reader.*
árbutus	*the arbute-tree*	*M.* Póllio et ípse	M. *Póllio also himself*
depúlsis hoédis,	*to weaned kids,*	fácit	*makes*
lénta sálix	*the bending willow*	nóva cármina:	*new verses:*
foéto pécori,	*to pregnant cattle,*	páscite	*feed for him*
Amýntas sólus	*Amyntas alone*	taúrum	*a bull*
míhi.	*to me.*	qui jàm	*that already*
D. Póllio ámat	D. *Póllio likes*	pétat córnu,	*butts with the horn,*
nóstram Músam,	*our song,*	et spárgat	*and scatters*
quámvìs	*although*	arénam	*the sand*
est rústica:	*it is rustic:*	pédibus.	*with his feet.*

MORE FREE TRANSLATION.

Menalcas. Moisture is grateful to springing corn, the strawberry-plant to weaned kids, the bending willow to pregnant goats, Amýntas alone to me.

Damœtas. Póllio loves my Muse, although she is rustic; feed, Piérian nine, a heifer for your reader.

Menalcas. And Póllio composes original verses himself: feed for him a bull, that already butts with his horn and spurns the sand with his feet.

82. depúlsis, literally, *thrust* or *driven out*; understand "à mátribus," *from their dams*, or rather, "ab lácte mâtrum," *from the milk of their mothers*; that is, *weaned*:—árbutus, *the arbute* or *strawberry tree*; so called from the resemblance of its fruit to a strawberry. This tree was very common in Italy; and its leaves and green branches like those of the cytisus and willow, were palatable and fattening to goats. La Cerda thought the shepherds equal to one another in this couplet and the one preceding it; but Catrou affirms that Menálcas is unquestionably superior, inasmuch as the images which he presents to the mind are more agreeable than those presented by his opponent.

83. foéto pécori, *to the gravid* or *pregnant flock*, meaning, doubtless, *a flock of goats*, as these were more particularly fond of willows: the word "pécus" strictly signifies, *a single one*, or *a flock of any small-sized gregarious animals whatever—but especially those that huddle together like sheep.* In a wider acceptation, however, as in the 101st line below; and, still more unequivocally, in the 49th line of the sixth Eclogue, it includes, "*black* or *horned cattle;*" and is not unfrequently put for "*any brute beast* or *beasts without exception.*"

84. Caíus Asínius Póllio was a poet, an orator, and historian; and a most liberal patron of poets, especially of Virgil, and of Horace. He was chosen consul in the year of Rome 714: and the next year he had a triumph decreed to him for his victory over the Dalmátians; on occasion of which triumph, as Ruæus very rationally conjectures, this Eclogue seems to have been written. Póllio had been prefect of further Spain; and he was with Július Cæsar when he crossed the Rúbicon: he remained steady in the cause of Mark Antony, and finally effected a reconciliation between him and Augústus. Of his very many compositions, nothing has come down to us except a few letters to Cícero. He died at the age of 80, about four years before Christ.

85. Piérides, *ye Piérian maids*, or, *ye nine Muses.* These were reported to have been born in Piéria, in Théssaly. They were the daughters of Júpiter and Mnemósynë; and presided over poetry, music, dancing, and all the liberal arts. Their names were Clio, Eutérpë, Thalía, Melpómenë, Terpsíchorë, Erato, Polyhýmnia, Callíopë, and Uránia. But some suppose that at first there were only three Muses, viz. Méletë, Mnemë, and Acœdë: others, four; Teixíopë, Acœdë, Archë, and Méletë. The worship of the Muses was common in all parts of Greece and Italy, but no sacrifices were ever offered to them.

86. nóva cármina, *original verses*; Sérvius, however, took the sense to be, "*admirable* or *excellent verses;*" and Burman, "*heroic* or *epic poems.*"

87. This line is repeated in the ninth book of the Æneid, and gives a true description of the habits of a young bull that is just come to maturity.

88	*D.* Qui te, Pollio, amat, veniat, quò te quoquè gaudet:	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
89	mella fluant illi, ferat et rubus asper amomum.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
90	*M.* Qui Bavium non odit, amet tua carmina, Mævi:	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
91	Atquè idem jungat vulpes, et mulgeat hircos.	--|--|--|--|-⏑⏑|--
92	*D.* Qui legitis flores, et humi nascentia fraga,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
93	frigidus, O pueri, fugite hînc, latet anguis in herbâ.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
94	*M.* Parcite, oves, nimiùm procedere; non benè ripæ	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
95	creditur: ipse aries etiàm nùnc vellera siccat.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

D. *Vir* qui ámat te, *O* Póllio, véniat *éò* quò *ípse* gaúdet te quóquè *pervenísse:* mélla flúant ílli, et ásper rúbus férat amómum *illi*. M. *Hómo*, qui non ódit Bávium, ámet túa cármina, *O* Maévi: átquè ídem *hómo* júngat vúlpes, et múlgeat hírcos. D. *Vos*, O púeri, qui légitis flóres, et frága nascéntia húmi, fúgite hînc, *nàm* frígidus ánguis látet in hérbâ. M. Párcite *vos, O* óves, procédere nímiùm: *id* non créditur bénè rípæ: étiàm nùnc áries ípse síccat *súa* véllera.

LITERAL ORDER AND TRANSLATION.

D. Qui	D. Let the man *who*
ámat te, Póllio,	*loves thee, Póllio,*
véniat,	*come* to those honours,
quò	*unto which*
gaúdet	*he rejoices*
te quóquè:	*that thou also* hast come:
ílli mélla flúant,	*for him let honies flow,*
et ásper rúbus	*and let the rough bramble*
férat amómum.	*bear Arménian spice.*
M. Qui	M. *He who*
non ódit Bávium	*hates not Bávius*
ámet túa cármina,	*may love thy strains,*
Maévi:	*O Maévius:*
átquè ídem	*and the same*
júngat vúlpes,	*may yoke foxes,*
et múlgeat hírcos.	*and may milk he-goats.*
D. O púeri,	D. *O swains,*
qui légitis flóres,	*that gather flowers,*
et frága	*and strawberries*
nascéntia húmi,	*growing on the ground,*
fúgite hînc,	*get ye hence,*
frígidus ánguis	*a cold snake*
látet in hérbâ.	*lies hid in the grass.*
M. Párcite, óves,	M. *Forbear, sheep,*
procédere nímiùm;	*to advance too far;*
non créditur bénè	*it is not trusted well*
rípæ:	*to the bank:*
étiàm nùnc	*even now*
áries ípse	*the ram himself*
síccat véllera.	*is drying his fleece.*

MORE FREE TRANSLATION.

Damœtas. May he who esteems you, Póllio, attain to that excellence, which he rejoices that you also have reached: for him may honey flow, and for him may the incult brambles yield Arménian perfume.

Menalcas. Let him who abominates not Bávius, admire your verses, Mævius: and let the same-one yoke foxes, and milk he-goats.

Damœtas. You that are gathering flowers, and strawberries which grow upon the ground, get away, O swains, from here; a cold snake lies concealed in the grass.

Menalcas. Forbear, sheep, to proceed too far; the bank is not, with safety, to be trusted: even now the ram himself is drying his fleece.

88. quò te quóquè gaúdet, *whereunto he rejoices that thou, likewise, hast reached:* by which, Sérvius understood the consulship; Ruæus, the consulship and triumph: but Burman rejects this meaning, and maintains that Damœtas speaks solely of the great genius and acquirements of Póllio.

89. mélla flúant, *let honies flow;* with reference to the plenty, and happiness, of the golden age; in which, (the poets feigned,) honey dripped from the oaks. But Burman will have it the shepherd spoke metaphorically of "*eloquence* or *fluency of speech, and of sweetness of style.*" By "amómum," some understand "*an aromátic gum,*" that exuded from a *plant of exquisitely grateful smell, growing in Arménia;*" and others, again, "*any oriental spice of very great fragrancy.*" Here, perhaps, the gum may be meant; but in verse 25 of the fourth Eclogue the plant itself, which some call "*Median spikenard* or *nard,*" and others "*ladies-rose,*" is clearly intended.

90. Bávius, a wretched poet, contemporary with Virgil, had composed some dramatic pieces, which by the illiterate and vulgar were partially admired. Virgil wishes those, who despise not the effusions of Bávius, may, as a punishment for their bad taste, admire those of Mævius, a worse poet still. Bávius died in Cappadócia, in the year of Rome 720. Perhaps one or both of those poetasters had maligned Póllio in some shape or other.

95. By "áries," here, Sérvius understood Virgil himself; whom Arrius the centurion, it was said, assaulted with his drawn sword, and pursued until he jumped into the river Míncius, and swam to the opposite bank; when, on Virgil's return from Rome with Cæsar's edict for Arrius to resign possession of the poet's property, the bard civilly asked him to give it up.

96	*D.* Tityre, pascentes à flumine reîce capellas:	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
97	ipse, ubì tempus erit, omnes in fonte lavabo.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
98	*M.* Cogite oves, pueri: si lac præceperit æstus,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
99	ut nupèr, frustrà pressabimus ubera palmis.	--|--|--|-⏑⏑|-⏑⏑|--
100	*D.* Eheu, quàm pingui macer est mihi taurus in ervo!	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
101	Idem amor exitium pecori, pecorisque magistro.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

D. *O* Tityre, réjice *tu* pascéntes capéllas à flúmine: *égo* ípse, úbi témpus érit *mihi*, lavábo *éas* ómnes in fónte. M. *O* púeri, cógite *vos* óves *ad úmbras*. Si aéstus præcéperit lac, ut *is* núper *præcépit id*, *nos* pressábimus úbera *eárum* frústrà *nóstris* pálmis. D. Eheu, quam mácer est taúrus míhi in píngui érvo! Idem ámor *est* exítium pécori, átquè magístro pécoris.

LITERAL ORDER AND TRANSLATION.

D. Reíce,	D. *Ward back,*	lac,	*the milk,*
Tityre,	*O Tityrus,*	pressábimus	*we shall squeeze*
pascéntes capéllas	*the feeding goats*	úbera	*the teats*
à flúmine:	*from the river:*	pálmis	*with our palms*
ípse,	*I myself,*	frústrà.	*in vain.*
úbì	*when*	*D.* Eheu,	D. *Alas! alas!*
témpus érit,	*it shall be time,*	quàm mácer	*how lean*
lavábo	*will wash*	míhi	*to me*
ómnes	*them all*	est taúrus	*is my bull*
in fónte.	*in the source.*	in píngui érvo!	*on the fattening vetch!*
M. Cógite óves,	M. *Collect your sheep,*	Idem ámor	*The same love*
púeri:	*swains:*	exítium	is *ruin*
si aéstus,	*if the heat,*	pécori,	*to the cattle,*
ut núpèr,	*as of late,*	átquè magístro	*and to the master*
præcéperit	*shall have forehended*	pécoris.	*of the cattle.*

MORE FREE TRANSLATION.

DAMŒTAS. Ward back, O Tityrus, the feeding goats from the stream: I myself, when it shall be time, will wash them all in the pool.

MENALCAS. Conduct your sheep to the shade, shepherds: should the heat have dried up the milk, as of late, we shall squeeze the teats with our hands in vain.

DAMŒTAS. Alas! how lean to me my bull is, among the fattening vetch! The same amorous affection is the bane of the herd and of the herdsman!

96. reîce, by sýncopë and crasis for "réjice:" in like manner, Lucrétius, Book III, 891, uses "eîcit" for "éjicit." In both words the letter "j" is first of all dropt, and then the vowels "e" and "i," of the syllables preceding and following the "j," are united and pronounced as a diphthong.

97. ípse ómnes in fónte lavábo, *I will wash them all myself in the fountain.* Sérvius understood this to mean, *I will purify all the Mántuans before Cæsar, the fountain head.* His explication of the passage is as follows:—"O Mántua, refrain thou from the endeavour to recover thy lands: for, as soon as a fit opportunity occurs, I will wash them all, (that is, I will render them all clean,) before Cæsar, when he returns from the fight at Actium. The poet uses the expression 'in fónte' with great propriety; being himself afraid to receive back his own ground from Cæsar's friends, whom he compares to streamlets; but he assures the Mántuans that he will obtain this benefit for them from Cæsar personally, the fountain head." I own that, I can see no reason for such acceptation, and especially as Virgil, if we may believe his biographers, had finished the whole of his pastorals seven years before the battle of Actium. It is true, indeed, that he revised them afterwards, and may have made several additions; but of this, nothing is known with certainty. The final syllable of "érit" is here made long by cæsúra.

98. cógite óves, púeri: *congregate* or *get together your sheep, boys;* that is, *conduct them to the usual resort for coolness—either to the sheep-folds, else to some cooling shade:* see the note on verse 8 of the second Eclogue:—præcéperit, *shall have forestalled* or *taken beforehand,* that is, *shall have seized on before us by drying up the dugs.*

99. For "pressábimus," the Venice edition has "pressábitis;" and the Zulich, "prensábimus."

100. Burman and Heyne (in conformity, indeed, with MSS. partially,) give "heu, heu," in the place of "éheu," as above in Eclogue II. 58. In the end of this line the vulgate reading is "árvo," which, for my own part, I certainly prefer, though I have with Heyne edited "érvo." It must be acknowledged, however, that Piérius, and after him, Burman and others, found "érvo" in several MSS., which reading they approved; because the *érvum*, a sort of bitter vetch, is said by Aristotle, Columélla, and Pliny, to fatten cattle very much. La Cerda quotes a passage from Plautus in confirmation of this lection: "érvum datúrin' éstis, búbus, quod féram;" yet he follows the most learned, who all retain "árvo." Ruæus agrees with La Cerda, and gives "fértili ágro" as the interpretation of "píngui árvo;" but without censuring "érvo."

101. Here some MSS. and editions have "est," between "exítium" and "pécori;" others, again, have "exítium pécori est;" and others, "exítium pécori, pecorísque magístro est."

102	*M.* His certè nequè amor caussa est: vìx ossibus hærent:	|--|-⏑⏑|--|--|-⏑⏑|--
103	nescio quis teneros oculus mihi fascinat agnos.	|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
104	*D.* Dic, quibus in terris, et eris mihi magnus Apollo,	|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
105	tres pateat cœli spatium non ampliùs ulnas.	|-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
106	*M.* Dic, quibus in terris inscripti nomina regum	|-⏑⏑|--|--|--|-⏑⏑|-⏑
107	nascantur flores; et Phyllida solus habeto.	|--|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

M. Néquè cértè ámor est caússa his *méis óvibus: íllæ* haérent vìx óssibus: *égo* néscio quis óculus fáscinat téneros ágnos míhi. D. Dic *tu míhi,* in quíbus térris spátium coéli páteat non ámpliùs *quàm* tres úlnas, et *tu* éris mágnus Apóllo míhi. M. Dic *tu míhi,* in quíbus térris flóres nascántur inscrípti *quóad* nómina régum: et *tu* sólus habéto Phýllida.

LITERAL ORDER AND TRANSLATION.

M. Néquè,	M. *Neither,*	mágnus Apóllo)	*great Apollo)*
cértè,	*surely,*	spátium coéli	*the expanse of heaven*
est ámor	*is love*	páteat	*extends*
caússa	*the cause*	non ámpliùs	*not more than*
his:	*to these* sheep of mine:	tres úlnas.	*three ells.*
vìx haérent	*they scarcely stick*	M. Dic,	M. *Tell me,*
óssibus:	*to their bones:*	in quíbus térris	*in what lands*
néscio	*I know not*	flóres	*flowers*
quis óculus	*what eye*	nascántur	*grow*
fáscinat míhi	*bewitches to me*	inscrípti	*having inscribed* on them
téneros ágnos.	*my tender lambs.*	nómina	*the names*
D. Dic,	D. *Tell me,*	régum;	*of kings;*
in quíbus térris	*in what lands*	et	*and*
(et	(*and*	habéto	*do thou have*
éris	*thou shalt be*	Phýllida	*Phyllis*
míhi	*to me*	sólus.	*solely thyself.*

MORE FREE TRANSLATION.

MENALCAS. Love, certainly, is never the cause to these also: their flesh scarcely adheres to their bones: I know not what eye bewitches my tender lambs.

DAMŒTAS. Tell me in what part of the Earth, and to me you shall be mighty Apóllo, the expanse of the sky does not extend more than three cubits.

MENALCAS. Tell me in what part of the Earth the flowers grow, inscribed with the names of princes; and have Phyllis solely your own.

103. quis óculus míhi fáscinat, *what eye bewitches* or *fascinates to me:* a most strange opinion prevailed (and to this day prevails) among the ignorant and superstitious, that witches and magicians (it would be very difficult, I believe, to find either a witch or a magician,) have the power of injuring persons and cattle by looking at them with evil eye.

105. tres páteat coéli spátium non ámpliùs úlnas, *the dimension of heaven may be in extent three cubits, not more:* for, by "úlna," some understand "*a cubit*" rather than "*an ell.*" With respect to the riddle here proposed, grammarians have been sadly tortured to solve it satisfactorily, but hitherto in vain. Many, indeed, have been the solutions offered, but, alas! unsatisfactory all! Sérvius and Philargýrius by "spátium coéli" understood "spátium Caélî, *the space* or *domain of Caélius;*" an extravagant Mántuan who had spent his estate in luxury, and left himself no more land than sufficed for his grave or sepulchre. Pompónius thought it referred to one "*Caélus,*" whose statue was only three cubits in height. Alciátus understood it of "*an oven,*" the mouth of which was three ells wide. Others, again, imagine "*a well*" to be meant, and more particularly the astronomers' well at Syénë on the confines of Æthiópia and of Ægypt, immediately under the tropic of Cancer. Others have been of opinion that the poet alluded to "*a cave*" in Sícily. Martyn gives us an "*artificial celestial globe* or *sphere,*" as the solution. And, besides these, there have been various other (still less probable) conjectures.

106. inscrípti nómina régum, *inscribed as to the names of princes,* like "flórem depásta salícti," *fed on as to the bloom of the willow,* in Eclogue I. verse 55, above. The opinion of most critics is, that the flowers, here alluded to, are "*hyácinths;*" on the leaves of some of which are said to be seen, AI AI; expressive, it was thought, of lamentation for Hyacínthus, the boy mentioned in the note on verse 63 of this Eclogue; and expressive of the name, or at least part of the name, of Ajax, who slew himself; and from whose blood this flower was said to have sprung. To Telamónian Ajax solely, the riddle applies; for although he was not, strictly speaking, a king: yet was he a king's son, and a commander of troops at the siege of Troy. Now the commanders at that siege were generally looked upon as kings, and styled kings. Then as to the use of the plural number "nómina régum," we know that nothing is more common, than for poets to speak of kings and princes in the plural, when in reality only one king or prince is meant. La Cerda proposed a new solution, producing an ancient coin with L. AQUILIUS FLORUS TRIUMVIR, and flowers, on one side of it; and CÆSAR on the other: these, he says, are the flowers of which Menálcas speaks.

108	*P.* Non nostrûm inter vos tantas componere lites:	--|--|--|--|-⏑⏑|--
109	et vitulâ tu dignus, et hic; et quisquis amores	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
110	aût metuet dulces, aût experietur amaros.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
111	Claudite jam rivos, pueri: sât prata biberunt.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

P. *Id* non *est in arbítrio* nóstrûm compónere tântas lîtes ínter vos: et tu, *O Menálca, es* dignus vítulâ, et hic *Damoétas est dignus éâ*; et quísquis aût métuet dúlces amóres, aût experiétur amáros *amóres, est dignus vítulâ*. Jàm, *O* púeri, claúdite *vos* rívos: práta bibérunt sât.

LITERAL ORDER AND TRANSLATION.

P. Non nóstrûm	P. It is *not ours*	aût métuet	*either shall fear*
compónere	*to determine*	dúlces amóres,	*felicitous amours,*
tántas lîtes	*so great contests* of skill	aût experiétur	*or shall experience*
ínter vos:	*between you:*	amáros.	*infelicitous.*
et tu	*both thou*	Jàm claúdite rívos,	*Now close the rills,*
dignus vítulâ,	art *worthy of the heifer,*	púeri:	*swains:*
et hic;	*and he;*	práta	*the meadows*
et quísquis	*and whosoever*	bibérunt sât.	*have drank enough.*

MORE FREE TRANSLATION.

PALÆMON. It is not in me to decide a cause so strenuously contested between you: both you, Menalcas, are deserving of a heifer, and he; and whosoever either shall sing the fears of successful love, or can, feelingly, describe so well the pangs of disappointment, is deserving. Now stop your rills, swains: the meads have imbibed enough.

108. non nóstrûm, *it is not ours*, that is, *it is not in my power*: some contend for "nóstrum," the nominative singular, neuter gender, of the possessive pronoun "nóster;" understanding, "negótium," or "múnus," or "quíre," or some such like, as the substantive omitted; but others, as I do, consider "nóstrûm," (the genitive plural of the personal pronoun "égo,") to be the right reading, governed by "arbítrio" or "potestâte" understood. Palæmon declares himself unable to decide which of the two musicians is the better performer, as each of them has acquitted himself so well. Sérvius places a colon after "non," but badly. In this verse (as in ver. 28, above,) a dissyllable preposition constitutes the second foot of the hexámeter.

109. This line, and the next, have puzzled many of the learned to comprehend. The sense seems to be: *you are each of you, songsters, worthy of a cow, and so is any and every one, who shall, like you, give a just representation of the fears of successful love, and describe, from experience, the bitterness of disappointment;* alluding, no doubt, principally, to the couplets of Menálcas, beginning with, "quid pródest, quòd me ípse ánimo non spérnis?" and "dúlce sâtis húmor;" and to that one of Damœtas, commencing with, "tríste lúpus stábulis."

110. For "métuet" we find "métuat" in several copies; and in some few, "experiátur" is given for "experiétur." Ebert conjectured "amóres" for "amáros," and "amáros" for "amóres" of the preceding verse; a reading praised by Scharschmidt, and adopted by Wakefield. Heyne deems both lines to be the interpolation of some copyist.

111. claúdite rívos, *close your rivulets*, or *fasten your sluices;* a metaphorical expression, evidently borrowed from the practice of irrigating the meadows by rills of water, in the absence of rain; and employed here by Palæmon to bid the songsters desist from singing, as they had given sufficient proof of their skill, and afforded him ample pleasure.

END OF THE THIRD ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA QUARTA.

POLLIO.

1	Sicelides Musæ, paulò majora canamus:	-⏑⏑|--|--|--|-⏑⏑|-⏑
2	non omnes arbusta juvant, humilesque myricæ:	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
3	si canimus silvas, silvæ sint consule dignæ.	-⏑⏑|--|--|--|-⏑⏑|--
4	Ultima Cumæi venit jàm carminis ætas:	-⏑⏑|--|--|--|-⏑⏑|--
5	magnus ab integro sæclorum nascitur ordo.	-⏑⏑|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

O Sicélides Músæ, canámus *nos cármina* paúlò majóra: arbústa átquè húmiles myrícæ non júvant ómnes *hómines*: si *nos* cánimus sílvas, sint sílvæ dígnæ cónsule. Ultima aétas Cumaéi cárminis vénit jàm: *jàm* mágnus órdo sæculórum náscitur ab intégro *témpore*.

LITERAL ORDER AND TRANSLATION.

Sicélides Músæ,	*Ye Sicilian Muses,*	sílvæ	*let the woodlands*
canámus	*let us sing*	sint dígnæ cónsule.	*be worthy a consul.*
paúlò majóra:	*rather grander strains:*	Ultima aétas	*The last era*
arbústa	*elm-groves*	Cumaéi cárminis	*of Cuméan song*
átquè húmiles myrícæ	*and lowly tamarisks*	jàm vénit:	*is now come:*
non júvant	*delight not*	mágnus órdo	*the great series*
ómnes:	*all:*	sæclórum	*of ages*
si cánimus sílvas,	*if we sing the woodlands,*	náscitur ab intégro.	*begins anew.*

MORE FREE TRANSLATION.

Ye Muses of Sicily, let us sing rather loftier strains: elm-groves and lowly tamarisks delight not all: if we celebrate the woods, be the woods worthy a consul. The last era of the Sibyl's song is now come: the great series of ages is beginning afresh.

1. Sicélides Músæ, *ye Sicilian Muses*: Virgil invokes these, because Theócritus, the father of pastoral poetry, was a Sicilian. For the same reason he uses "Syracósio" for "bucólico," or rather, for "pastorítio," in the sixth Eclogue, verse 1. In the instance before us, the poet has with taste preferred "Sicélides," to the Latin form "Sicílides;" in which last, the letter "i" constitutes the vowel of no fewer than three successive syllables. In both adjectives the first syllable is, in itself, short; but, by a rule in Greek Prosody, may be read long, as being the first of a proceleusmatic quadrisyllable.

2. non ómnes arbústa júvant, *elm-groves delight not all;* implying, that the subjects of pastoral poetry are of themselves too mean to give pleasure to many readers:—myrícæ, *támarisks*, a lowly shrub, common on the banks of most of the rivers of Italy. In the Medicéan MS., according to Piérius, the reading is, "genístæ," *broom.*

3. si cánimus sílvas, *if we do sing the woods*, that is, *pastoral strains*, sílvæ sint cónsule dígnæ, *let the woods*, or, *our pastoral lays, be worthy of a consul;* meaning, *if we bring our images and melody from the country, let our images be worthy of a consul's inspection, and our melody worthy of his ear*:—for "sint" several old MSS. have "sunt."

4. Cumaéi cárminis, *of Cuméan* or *Sibylline song:* there were, in all, ten Sibyls or prophetesses, viz. the Delphic, Erythrean, Cuméan, Sámian, Cuman, Hellespóntic, Lýbian, Phrýgian, Pérsian, and Tibúrtine. They delivered their prophecies in verse, sometimes written upon the leaves of trees, and sometimes uttered orally. These verses, when fairly copied and embodied, were reported to occupy several volumes. It is not quite certain whether by "Cuméan," the poet means the Sibyl of Cumæ in Greece, or of Cumæ in Italy; nor is it of much importance: the former, however, was usually styled "*Cuméan*," and the latter "*Cuman*." The Cuméan Sibyl, else some other, had prophesied, it appears, that, in process of time, the Golden Age should return; and that its commencement would be marked by the birth of a king who should abolish contention and bloodshed for ever, and establish perpetual innocency, and peace. Now, as the dissensions between Octaviánus Cæsar and Mark Antony had at last been most happily terminated by the marriage of Octávia, the widow of Marcéllus, and sister of Octaviánus Cæsar, to Antony; and as Octávia at the time of this marriage, was pregnant of young Marcéllus by her late lord, and also as Octaviánus had no male issue of his own, Virgil fondly hopes, that the coming babe shall be the peaceful king spoken of by the Sibyl.

5. ab intégro, *from entire*, or *from the first beginning*: in this verse the second syllable of "intégro" is read long before the mute "g" followed by the liquid "r:"—sæclórum, by sýncopë, for sæculórum, *of ages*. By "*an age*" some understand a period of a hundred years; but here an entire revolution of all the heavenly bodies is implied; such, that each shall be again in the same position as at first.

6	Jàm redit et Virgo; redeunt Saturnia regna:	⏑ ⏑ | – – | – ⏑ ⏑ | – – | – ⏑ ⏑ | – ⏑
7	jàm nova progenies cœlo demittitur alto.	– ⏑ ⏑ | – ⏑ ⏑ | – – | – – | – ⏑ ⏑ | – –
8	Tu modò nascenti puero, quo ferrea primùm	– ⏑ ⏑ | – – | – ⏑ ⏑ | – – | – ⏑ ⏑ | – ⏑
9	desinet, àc toto surget gens aurea mundo,	– ⏑ ⏑ | – – | – – | – – | – ⏑ ⏑ | – –
10	casta fave Lucina: tuus jàm regnat Apollo.	– ⏑ ⏑ | – – | – ⏑ ⏑ | – – | – ⏑ ⏑ | – –

SYNTHETICAL ORDER.

Jàm et *Astraéa* Vírgo rédit; *jàm* Satúrnia régna rédeunt: jàm nóva progénies demíttitur álto coélo. *Tu, O* cásta Lucína, módò fáve nascénti púero, *sub* quo *púero* férrea *gens* désinet prímùm, àc aúrea gens súrget *in* tóto múndo: jàm túus Apóllo régnat.

LITERAL ORDER AND TRANSLATION.

Jàm	*Now,*	fáve	*favor*
et	*likewise,*	nascénti púero,	*the forth-coming boy,*
Vírgo rédit;	*the Virgin returns;*	quo	*under whom*
Satúrnia régna	*the Satúrnian reigns*	férrea gens	*the iron race*
rédeunt:	*return:*	prímùm désinet,	*first shall cease,*
jàm	*now*	àc aúrea	*and a golden race*
nóva progénies	*a new progeny*	súrget	*shall arise*
demíttitur	*is being sent down*	tóto múndo:	*over the whole world:*
álto coélo.	*from high heaven.*	jàm	*already*
Tu módò,	*Do thou only,*	túus Apóllo	*thine own Apollo*
cásta Lucína.	*O chaste Lucína,*	régnat.	*reigns.*

MORE FREE TRANSLATION.

Justice is now returning: the reign of Saturn is returning: now is a new progeny descending from high heaven.

Do but thou, O chaste Lucína, favor the birth of the boy, under whom the iron age first shall cease, and a golden race arise throughout the whole Earth: now reigns your own Phœbus.

6. vírgo, *the virgin,* namely, *Astraéa,* or *Justice,* the daughter of Astraéus, king of Arcádia; or, according to others, of Titan, (Saturn's brother,) by Auróra. Some call her the daughter of Júpiter and Thémis; and others consider her to be the same as Rhea, wife of Saturn. She lived upon the Earth, as the poets mention, during the Golden Age, which is often termed the age of Astraéa; but when mankind began to degenerate, and to lead dissolute and flagitious lives, their increasing wickedness drove her from the Earth, the last, indeed, of all the divinities that left it; and she was placed among the constellations of the Zodiac, under the appellation of Virgo: many zealous Christians, however, have put a more pious construction on this passage, by taking "vírgo" to mean the '*Virgin Mary,*' and the "puer" of verse 8, to be '*Jesus Christ.*'—Satúrnia régna, *the reign of Saturn,* the most happy of all, with which, according to the fictions of the poets, commenced and ended the golden age.

7. jàm nóva progénies coélo demíttitur álto, *now a new progeny is sent down from Heaven on high:* an expression uttered by divine inspiration, according to the emperor Constántine,—who applied it solely to the Saviour. Hence, if this application be just, Virgil was an inspired writer, an honour, forsooth, he never dreamt of. The meaning I consider to be, simply, *a new and more rational race of men,* that is, *a succession of mortals more prone to wisdom, and more studious of real happiness; a race, in short, with which the gods will again deign to associate.* In lieu of "demíttitur," several copies have "dimíttitur," but badly.

8. nascénti púero, *to the boy being born,* or, *coming into the world;* that is, *to the infant in his birth,* or, *to the birth of the infant*:—férrea, understand "aétas," else, "gens," *the iron age* or *race.* The poets feigned five ages of the world, completely distinct from one another: 1. *The Golden Age,* in the reign of Saturn, when men lived like the gods, in perfect felicity; enjoying all the comforts and conveniences of life without labor; and experiencing neither bodily pain nor mental affliction of any sort whatever. 2. *The Silver Age,* in which mortals were less happy, having degenerated greatly from their pristine state, and become subject to miseries, by reason of avarice, injustice, and a remissness in the worship of the gods. 3. *The Copper* or *Brazen Age,* more iniquitous still, when men, having discovered metals, made themselves armour, and were given to violence. 4. *The Age of Demi-gods and Heroes,* who warred at Thebes, and at Troy. And 5. *The Iron Age,* in which Hésiod lived; and which, after extending down to Virgil's time, has unfortunately reached to our days, without any prospect of the happy change so long and so fondly anticipated.

10. Lucína, the goddess that presided over childbirth, was the same with Luna or Diána, although called by a different name. The Romans often styled her Juno Lucína. Virgil uses the epithet "cásta" because Diána was a virgin:—túus jàm régnat Apóllo, *thine own Apóllo already reigns.* The qualification "túus," *thine own,* may have been added, because Apóllo was the brother of Diána, and synonymous with the Sun; under whom, for supreme monarch, and not either Saturn or Júpiter, the Sibyl had predicted, that the coming age should roll. La Cerda thought that Apóllo might here be said to be already reigning, because his prophecies by the Sibyl were being fulfilled. Some again imagine that by Apóllo, the poet meant Augústus; although in the year of the city 714, when Póllio was consul, Augústus, or, as he at that time was called, Octaviánus, could hardly be said to be reigning.

11	Teque adeò decus hoc ævi, te consule, inibit,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
12	Pollio; et incipient magni procedere menses.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
13	Te duce, si qua manent, sceleris vestigia nostri	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
14	irrita perpetuâ solvent formidine terras.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
15	Ille Deûm vitam accipiet, Divisque videbit	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
16	permixtos heroas, et ipse videbitur illis;	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
17	pacatumque reget patriis virtutibus orbem.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Atquè te *existénte cónsule, O* Póllio, te *existénte* cónsule, hoc ádeò décus aévi iníbit; et mágni ménses incípient procédere. Te *existénte* dúce, *O Póllio,* vestígia nóstri scéleris, si qua *vestígia* mánent, írrita, sólvent térras à perpétuâ formídine. Ille accípiet vítam Deórum, átquè *ille* vidébit heróas permíxtos Dívis, et ípse vidébitur íllis: átquè *ille* réget pacátum órbem *cum* pátriis virtútibus.

LITERAL ORDER AND TRANSLATION.

Atquè te,	*And whilst thou,*	sólvent	*shall release*
Póllio,	*O Póllio,*	térras	*the earth*
te cónsule,	*whilst thou art consul,*	perpétuâ formídine.	*from perpetual fear.*
hoc ádeò décus	*this so great glory*	Ille accípiet	*HE shall partake of*
aévi	*of the age*	vítam Déûm,	*the life of the gods,*
iníbit;	*shall make its entrance;*	átquè vidébit	*and shall see*
et mágni ménses	*and the illustrious months*	heróas	*heroes*
incípient procédere.	*shall begin to go forward.*	permíxtos Dívis,	*intermingled with gods,*
Te dúce,	*With thee for leader,*	et ípse	*and he himself*
vestígia	*the vestiges*	vidébitur íllis;	*shall be seen by them;*
nóstri scéleris,	*of our guilt,*	átquè réget	*and he shall rule*
si qua mánent,	*if any remain,*	pacátum órbem	*the tranquillized world*
írrita	*being wholly done away*	pátriis virtútibus.	*with his father's virtues.*

MORE FREE TRANSLATION.

And in your consulship, Póllio, in yours, shall this so great glory of the age make his entry; and the renowned months begin to roll. With you for guide, if any traces of our guiltiness remain, futile they shall release the world from fear for ever.

He shall be made participant of the life of the gods, and shall see heroes intermixed with gods, and shall himself by them be seen; and he shall rule the peaceful globe with the virtues of his sire.

11. iníbit, literally, *will go in,* that is, *will make his entry upon the stage of the world.* Ruæus interprets this word by "inchoábitur;" and he gives us "incípiet" and "oriétur" as synonymes.

12. mágni ménses, *mighty* or *illustrious months,* such as have not yet been known: but Sérvius took the months of July and of August to be meant, forgetting that, (whatever July might have been,) August was at this period, and for several years afterwards, known by no other name than Sextílis.

13. qua scéleris vestígia nóstri, *any traces of our guilt,* that is, *any unquenched embers of civil discord,* or, *a wish, in any quarter, to disturb the tranquillity that has happily been restored:* alluding, perhaps, to Sextus Pompey, son of Pompey the Great, who was still at variance with the state, and possessed a formidable naval force. Him Virgil hopes that Póllio will by his prudence bring over to a sense of duty, and make friends with Antony and Cæsar.

15. ílle Déûm vítam accípiet, *he shall receive the life of gods;* with allusion, Ruæus thinks, to the golden age, in which men lived like gods, and the gods condescended to associate with men. But in my opinion the poet uses this expression in anticipation of the adoption of Marcéllus by his uncle Augústus, who, as being descended from Trojan Ænéas, son of Venus, was of the blood of the gods; and who, by adopting Marcéllus, would confer upon him the honor hereditary in himself. We know that he did adopt Marcéllus; and, as history has not recorded the date of this adoption, it is exceedingly probable that it was from the very birth of the infant. Yea, an article in the treaty of marriage between Antony and Octávia, may have stipulated, that the child of which Octávia was pregnant, should be given to Augústus, and brought up as his heir. Hence Marcéllus might very well be said to be going to live amongst gods and heroes.

16. íllis, literally, *to them;* for, by the Latin idiom, the passive voice of verbs expressive of any of the senses, is properly followed by a dative case of the person; these verbs evidently denoting acquisition: neither would "ab íllis" be correct.

17. pacatúmque réget órbem, *and he shall govern* or *rule the pacified* or *tranquil world:* for the marriage of Antony and Octávia was the ratification of peace between Octaviánus Cæsar and Antony; and it is well known that the most uninterrupted peace was one of the constituent features of the Golden Age:—pátriis virtútibus, *with the virtues of his sire,* viz. *of Augústus,* who had adopted him for his son. Although the republican government was not, yet, entirely at an end, it was very easy to foresee that Octaviánus would shortly be declared second emperor of Rome; and therefore the poet might safely speak in this ambiguous manner.

18	At tibi prima, puer, nullo munuscula cultu,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
19	errantes hederas passìm cum baccare tellus,	--|-⏑⏑|--|--|-⏑⏑|--
20	mixtaque ridenti colocasia fundet acantho.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
21	Ipsæ lacte domum referent distenta capellæ	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
22	ubera: nèc magnos metuent armenta leones.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
23	Ipsa tibi blandos fundent cunabula flores.	-⏑⏑|--|--|--|-⏑⏑|--
24	Occidet et serpens, et fallax herba veneni	-⏑⏑|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

At, *O* púer, téllus, *cum* núllo cúltu, fúndet tíbi *súa* príma munúscula, héderas errántes pássìm cum báccare, átquè colocásia mixta *cum* ridénti acántho. Capéllæ ípsæ réferent *súa* úbera disténta lácte dómum: nèc arménta métuent mágnos leónes. Ipsa cunábula fúndent blándos flóres tíbi. Et sérpens óccidet, et hérba fállax venéni

LITERAL ORDER AND TRANSLATION.

At tíbi,	*But for thee,*	ípsæ	*of themselves*
púer,	*O child,*	réferent dómum	*will bring home*
téllus	*the Earth*	úbera	*their dugs*
núllo cúltu	*with no culture*	disténta lácte:	*distended with milk:*
fúndet	*shall pour forth*	nèc arménta	*nor shall the herds*
príma munúscula,	*her first petty-offerings,*	métuent	*fear*
héderas	*ivies*	mágnos leónes.	*the huge lions.*
errántes	*creeping*	Ipsa cunábula	*Thy very swathing-clothes*
pássìm	*in all directions*	fúndent	*will pour forth*
cum báccare	*with ploughman's nard,*	blándos flóres	*genial flowers*
átquè	*and*	tíbi.	*for thee.*
colocásia	*Ægýptian beans*	Et sérpens	*And the serpent*
míxta	*mixt*	óccidet,	*shall die,*
ridénti acántho.	*with smiling acácia.*	et hérba	*and the herb*
Capéllæ	*The she-goats*	fállax venéni	*deceitful of poison*

MORE FREE TRANSLATION.

But for thee, child, will the Earth, without any culture, pour forth her first offerings, creeping ivies, with fleabane, in common; and Ægýptian lilies commingled with blossoming sweet-thorn.

The she-goats will, of their own accord, bring home their dugs distent with milk: nor shall the herds dread the great lions. For thee thy very swaddling-clothes will yield kindly flowers in profusion. And the serpent shall die, and the fallacious poison plant

19. errántes héderas, *creeping ivies:* the creeping quality of ivy is well known to every one; and how, that, with roots shooting forth from every joint, it spreads itself over any thing it can fasten on. This plant was used in the chaplets of poets, and mention of it is here made, no doubt, to signify, either that the coming infant shall be himself a poet, or, that he shall be celebrated by poets, as an illustrious character deserving of eternal fame, and to be handed down with ceaseless praises to the latest ages of the world:—báccare, *with baccar*, an herb reputed to be good against enchantments. It is of a size between violet and mullen, with rough leaves, and an agreeable smell. Yet the true *baccar* is by no means common, nor well known. Some take it to be "*wild nard;*" others, "*the herb bennet;*" and others, "*digitális* or *fox-glove.*" Martyn considered it to be the "*blattária purpúrea.*" The translation more frequently given, is, "*ladies-glove.*"

20. ridénti acántho, *with smiling* or *blossoming acánthus* or *acácia*, a species of thorn, producing the "*gum arabic,*" and bearing flowers of a very sweet smell, originally brought from Ægypt: the *acánthus* of this verse, it will readily be perceived, is very different from the herb *acánthus*, called, by us, "*bears breech*" or "*brankúrsin,*" mentioned in the third Eclogue:—colocásia, *Ægýptian lilies:* plants of the bean-kind, growing in the lakes and marshes of Cilícia, and shooting forth a large and very beautiful flower. The leaves of the *colocásium* are said to be of the size of a common umbrella.

22. nèc mágnos métuent arménta leónes, *neither shall the herds fear the huge lions:* this sentiment is borrowed, it would appear, from Isaiah; who predicted that "*the cow and the bear should feed, their little ones lie down together—and the lion eat straw like the ox: the wolf also should dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion, and the fatling together.*"

24. fállax hérba venéni, a Greek idiom for "hérba fallácitèr venenáta," or rather for "hérba venéno falláci," *the herb deceitfully venomous—the plant of guileful poison;* with allusion, not to the *cicúta* or *hemlock*, with which every one was acquainted, but to the "*aconítum*" or *wolfs-bane*, a Sardinian plant greatly resembling the "*apiástrum,*" or *baum*, and, therefore, more likely to deceive people; similarly to the *fungi* of our times, which many mistake for *mushrooms*, and, by eating them, are poisoned. Ruæus expresses himself of opinion, that the poet had not any particular herb in mind, but that he speaks of poisonous plants in general.

25	occidet: Assyrium vulgò nascetur amomum.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
26	At simùl heroum laudes, et facta parentis,	-⏑⏑|--|--|--|-⏑⏑|-⏑
27	jàm legere, et quæ sit poteris cognoscere virtus;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
28	molli paulatìm flavescet campus aristâ,	--|--|--|--|-⏑⏑|--
29	incultisque rubens pendebit sentibus uva;	--|-⏑⏑|--|--|-⏑⏑|-⏑
30	et duræ quercus sudabunt roscida mella.	--|--|--|--|-⏑⏑|-⏑
31	Pauca tamèn suberunt priscæ vestigia fraudis,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
32	quæ tentare Thetim ratibus, quæ cingere muris	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
33	oppida, quæ jubeant telluri infindere sulcos.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

óccidet: Assýrium amómum nascétur vúlgò. At símul *tu* póteris jàm légere laúdes heróum, et fácta *tái* paréntis, et cognóscere quæ vírtus sit; cámpus flavéscet paulátìm mólli arístâ, átquè rúbens úva pendébit *de* incúltis séntibus; et dúræ quércus sudábunt róscida mélla. Támèn paúca vestígia príscæ fráudis súberunt *homínibus*, quæ *vestígia* júbeant *hómines* tentáre Thétim rátibus, quæ *vestígia júbeant hómines* cíngere óppida múris, quæ *vestígia júbeant hómines* infíndere súlcos tellúri.

LITERAL ORDER AND TRANSLATION.

óccidet:	*shall die:*	et dúræ quércus	*and the rigid oaks*
Assýrium amómum	*Assýrian spikenard*	sudábunt	*will sweat*
nascétur vúlgò.	*shall grow in common.*	róscida mélla.	*dewy honies.*
At símul	*But as soon as*	Támèn	*Yet*
jàm póteris	*thou shalt already be able*	paúca vestígia	*some few traces*
légere laúdes	*to read the praises*	príscæ fraúdis	*of pristine trickery*
heróum,	*of heroes,*	súberunt,	*will lurk behind,*
et fácta paréntis,	*and the deeds of thy father,*	quæ júbeant	*which may prompt* men
et cognóscere	*and to know*	tentáre Thétim	*to attempt the sea*
quæ vírtus sit;	*what virtue is;*	rátibus,	*in ships,*
cámpus paulátìm	*the field will gradually*	quæ	*which* may stimulate them
flavéscet	*become yellow*	cíngere óppida	*to enclose towns*
mólli arístâ,	*with soft ear of corn,*	múris,	*with walls,*
átquè rúbens úva	*and the reddening grape*	quæ	*which* may lead them
pendébit	*shall hang*	infíndere súlcos	*to cleave furrows*
incúltis séntibus;	*on the undressed thorns;*	tellúri.	*in the earth.*

MORE FREE TRANSLATION.

shall die: the Arménian balsam shall spring up every where openly. But as soon, now, as thou shalt be able to read the praises of heroes, and the exploits of thy sire, and to understand what magnanimity is,—the plain shall gradually brighten into yellow with bending heads of corn, and the blushing grape shall hang from the uncultivated brambles; and the rugged oaks shall exude roscid honey.

Yet a few seeds of former corruptness will lurk behind, which may instigate men to assay the sea in ships, to fortify towns with walls, and to upcleave furrows in the ground.

25. Piérius says: "In the Lombard MS. it is '*Assýrium et vúlgò:*' but the sense is neater, and more elegant, without the copulative conjunction." Sérvius took the *amómum* to be a plant that grew only in Assýria. But the ancient writers on natural history deny that it ever grew in Assýria, properly so called, at all. It is, by most of these, represented to be a shrub not unlike to a myrtle, a span high, very brittle, with leaves similar to those of the pomegránate tree, and of a reddish color, growing solely in Arménia and Média; though some include Pontus. Virgil speaks of Assýria with the same latitude with which he spoke of Párthia in the first Eclogue.

26. fácta paréntis, *the deeds of thy sire*, namely, *of Augústus*, thy uncle, but morally and politically thy father. For "paréntis," some MSS. have "paréntum;" which would include Antony and the deceased Marcéllus. The course of reading here planned is, 1. *Poetry;* 2. *History;* 3. *Philosophy.*

28. mólli arístâ, *with soft cornbeard*, that is, *with bending ear of corn:* for as the grain ripens, the ear becomes heavy and hangs down. Yet by "mólli," most commentators here understand "*ripe.*"

29. rúbens úva, *the ripening bunch* or *cluster:* in this passage "rúbens" is truly appropriate in contrast with "flavéscet" of the line before.

30. dúræ quércus sudábunt róscida mélla, freely, *the hard oaks shall distil roral* or *limpid honies*, as they were wont to do in the days of Saturn.

31. The wickedness of the generation then existing was not to die away entirely, till the child about to be born should have reached mature manhood.

32. tentáre Thétim, *to attempt* or *try Thetis*, that is, *the sea.* Thetis, daughter of Néreus and of Doris, was married to Péleus; by whom she had Achíllës. This goddess is often confounded with Tethys.

33. quæ júbeant, literally, *which may bid* or *command;* more freely, *to prompt* or *to incite.*

34	Alter erit tùm Tiphys, et altera quæ vehat Argo	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
35	delectos heroas; erunt etiàm altera bella;	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
36	atquè iterùm ad Trojam magnus mittetur Achilles.	-⏑⏑|--|--|--|-⏑⏑|--
37	Hînc, ubì jàm firmata virum te fecerit ætas,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
38	cedet et ipse mari vector; nèc nautica pinus	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
39	mutabit merces: ômnis feret omnia tellus.	--|--|--|-⏑⏑|-⏑⏑|--
40	Non rastros patietur humus, non vinea falcem:	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
41	robustus quoquè jàm tauris juga solvet arator.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Tùm álter Típhys érit, et áltera Argo *érit* quæ *Argo* véhat deléctos heróas: étiàm áltera bélla érunt; átquè mágnus Achílles mittétur íterùm ad Trójam. Hînc, úbì firmáta aétas jàm fécerit te vírum, et véctor ípse cédet mári; nèc naútica pínus mutábit mérces: ómnis téllus féret ómnia *negótia*. Húmus non patiétur rástros, vínea non *patiétur* fálcem; jàm quóquè robústus arátor sólvet júga taúris.

LITERAL ORDER AND TRANSLATION.

Tùm érit	*Then will there be*	et véctor ípse	*even the mariner himself*
álter Típhys,	*another Tiphys,*	cédet mári:	*will renounce the sea:*
et áltera Argo	*and another Argo*	nèc naútica pínus	*nor shall the naval pine*
quæ véhat	*that may carry*	mutábit mérces:	*exchange mercantile wares:*
deléctos heróas:	*chosen heroes:*	ómnis téllus	*every soil*
érunt étiàm	*there will also be*	féret ómnia.	*shall bear every thing.*
áltera bélla;	*other wars;*	Húmus	*The ground*
átquè	*and*	non patiétur	*shall not endure*
mágnus Achílles	*great Achillës*	rástros,	*the harrows,*
mittétur	*shall be sent*	non vínea	*nor the vine*
iterùm	*again*	fálcem:	*the pruning-hook:*
ad Trójam.	*to Troy.*	robústus arátor	*the sturdy ploughman*
Hînc,	*After this,*	quóquè	*also*
úbì jàm	*when now*	jàm sólvet	*shall now loose*
firmáta aétas	*confirmed age*	júga	*the yokes*
fécerit te vírum,	*shall have made thee a man,*	taúris.	*from the steers.*

MORE FREE TRANSLATION.

Then will there be another Tiphys, and another ship Argo to carry chosen heroes: there will be other wars, also; and mighty Achillës shall be sent a second time to Troy.

Afterwards, when years of maturity shall now have constituted thee a man, the trader shall of himself renounce the main: nor shall the nautic pine barter commodities: every country will yield every produce.

The ground shall not endure the harrow; nor the vine, the pruning-hook:—now will the sturdy ploughman, too, release his bullocks from the yoke.

34. álter Típhys, *another Tiphys*, that is, *another pilot* or *steersman:* Tiphys was the name of the pilot of Jason's vessel, which was said to be the first that ever crossed the sea; about 1263 years before the birth of Christ, 1085 years after the general deluge, 501 years after the flood of Ogýgës, and 240 after that of Deucálion:—áltera Argo, *another Argo*, namely, the ship that carried Jason and his companions to Colchis, in quest of the golden fleece.

35. deléctos heróas, *picked* or *chosen heroes;* with reference to the *Argonauts*, viz. *Jason and his shipmates, who sailed in the Argo;* in number upwards of fifty, and all of them Greeks of noble family, principally from Théssaly:—áltera bélla, *other wars*, alluding perhaps, to the military expeditions which it would be necessary to undertake in order to reduce Sextus Pompey, who still maintained possession of Sícily; and alluding also to the expedition about to be undertaken against the Dalmátians.

36. The story of the siege and of the capture of Troy by the Greeks; and the valor of Achíllës, are too well known, to require any recountment here.

38. véctor, literally, *the carrier* or *the conveyer;* meaning, *the carrier by water.* Sérvius tells us that "véctor" signified, both "*him that is carried*," and "*him that carries;*" in other words, "*the merchant*," as well as "*the mariner.*" Martyn however expresses an opinion, (with which I perfectly agree,) that "véctor" was never used in a strictly passive sense; that is, if "*the merchant*" was called "véctor," it was because he was conveying goods with him.

39. mutábit mérces, *shall exchange wares:* in ancient times traffic was carried on chiefly by barter, or the exchange of one commodity for another.

40. rástros, *rakes* or *harrows:* rástrum is a noun irregular, making either "rástri" or "rástra" in the plural number. The sense of this verse is, that the use of harrows and of pruning-hooks will be unnecessary; as the earth will yield its produce liberally without the labor either of man or beast.

41. In lieu of "robústus," some copies have "robústis," but less eligibly.

42	Nèc varios discet mentiri lana colores:	–⏑⏑|––|––|––|–⏑⏑|––
43	ipse sèd in pratis aries jàm suave rubenti	–⏑⏑|––|–⏑⏑|––|–⏑⏑|––
44	murice, jàm croceo mutabit vellera luto:	–⏑⏑|–⏑⏑|––|––|–⏑⏑|––
45	sponte suâ sandyx pascentes vestiet agnos.	–⏑⏑|––|––|––|–⏑⏑|––
46	"Talia sæcla," suis dixerunt, "currite," fusis	–⏑⏑|–⏑⏑|––|––|–⏑⏑|––
47	concordes stabili fatorum numine Parcæ.	––|–⏑⏑|––|––|–⏑⏑|––
48	Aggredere O magnos (aderit jàm tempus) honores,	–⏑⏑|––|–⏑⏑|––|–⏑⏑|––
49	cara Deûm soboles, magnum Jovis incrementum.	–⏑⏑|–⏑⏑|––|–⏑⏑|––|–⏑

SYNTHETICAL ORDER.

Nèc lána díscet mentíri vários colóres: sèd áries ípse in prátis mutábit *súa* véllera, jàm, suáve-rubénti múrice, *ille mutábit súa véllera*, jàm, cróceo lúto: sándyx *ex* súâ spónte véstiet pascéntes ágnos. Párcæ, concórdes stábili númine fatórum, dixérunt súis fúsis, '*O* tália saécula, cúrrite *vos*.' O *tu*, cára sóboles Deórum, mágnum increméntum Jóvis, aggrédere mágnos honóres; jàm témpus áderit.

LITERAL ORDER AND TRANSLATION.

Nec lána díscet	*Nor shall the wool learn*	concórdes	*consentient*
mentíri	*to counterfeit*	stábili númine	*with the fixed will*
vários colóres:	*divers hues:*	fatórum,	*of the fates,*
sèd áries ípse	*but the ram himself*	dixérunt	*have said*
in prátis	*in the meadows*	súis fúsis,	*to their spindles,*
mutábit véllera	*shall exchange his fleece*	"Tália saécla,	*"Such ages,*
jàm	*at one time*	cúrrite."	*run."*
suáve-rubénti múrice,	*for sweetly-blushing purple,*	O cára sóboles	*O beloved offspring*
jàm	*at another time*	Déûm,	*of the gods,*
cróceo lúto.	*for saffron yellow:*	mágnum increméntum	*great increment*
sándyx	*scarlet*	Jóvis,	*of Jove,*
súâ spónte	*of its own accord*	aggrédere	*come on to*
véstiet	*shall clothe*	mágnos honores;	*mighty honors;*
pascéntes ágnos.	*the grazing lambs.*	jàm	*already*
Párcæ,	*The Destinies,*	témpus áderit.	*will the time be here.*

MORE FREE TRANSLATION.

Nor shall the wool learn to feign divers colors: but the ram himself will in the meads tinge his fleece at one time with sweetly-blushing purple, at another, with saffron yellow: scarlet will of its own accord enrobe the grazing lambs. The Destinies, in unison with the fixed will of the Fates, have said to their spindles, "Such ages, run on."

O beloved offspring of the Gods, great progeny of Jove, proceed to high honors, the time will presently be at hand.

42. The poet calls the colors which wool imbibes from dyes, false or fictitious; and he predicts, that, in the coming age, wool shall derive all the various shades of color from nature, and not from art.

44. múrice, *with purple*, or rather, perhaps, *with crimson:* this color, first given to wool by the Týrians, was, by a process not clearly known, extracted from a shell-fish, called "múrex:"—cróceo lúto, *with yellow woold:* the "lútum," a plant to which the dyers give the name of "*woold*," is cultivated in the fields, and likewise grows wild, especially upon walls and in waste places. Its greatest height is about three feet, and it has long narrow leaves, with a profusion of flowers and seed-vessels. This plant is often, but erroneously, confounded with "*woad*," from which it is entirely different.

45. By "sándyx," some here understand a sort of herb; whereas it was the name of a color, and of a mineral preparation imparting that color. Pliny speaks of this substance as a cheap material for painting; which has led many to believe, that it was simply "*red oxyde of lead;*" others will have it to be, "*native red arsenic;*" and others, that preparation of quicksilver called "*vermillion*," which certainly comes the nearest to "*scarlet*,"—but could not, properly speaking, have been a cheap material.

46. In the Medicéan MS. the reading is "dixérunt cúrrere," but Sérvius acknowledges the imperative "cúrrite."

47. The Parcæ, or Destinies, were, Clotho, Láchesis, and Atropos, daughters of Night: and had the management of the thread of human life.

48. aggrédere, *assail* or *step forward unto*:—mágnos honóres, *great* or *mighty honors;* meaning, *the magisterial offices and dignities of the Roman commonwealth*:—áderit jàm témpus, *the time will presently be here*, namely, *the arrival of that stage of life, when it will be lawful for thee to become a candidate, and to sue, for those honors.*

49. cára déûm sóboles, *dear offspring of the gods;* this could not be said of Marcéllus—till Cæsar had adopted him; for his mother Octávia, the half sister of Augústus, was not of the blood of Trojan Æneas, son of Venus:—mágnum Jóvis increméntum, *great increase of Jupiter:* either with reference to Venus, the daughter-in-law of Júpiter, from whom Cæsar was himself sprung; else, signifying that the child should be the pupil or foster-child of Júpiter, or rather of Augústus, who is here called Júpiter. This verse is spondaic.

50	Adspice convexo nutantem pondere mundum,	-⏑⏑|--|--|--|-⏑⏑|-⏑
51	terrasque, tractusque maris, cœlumque profundum:	--|--|-⏑⏑|--|-⏑⏑|-⏑
52	adspice, venturo lætantur ut omnia sæclo.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
53	O mihi tàm longæ maneat pars ultima vitæ,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
54	spiritus et, quantùm sàt erit tua dicere facta!	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
55	Non me carminibus vincet nèc Thracius Orpheus,	--|-⏑⏑|--|--|-⏑⏑|--
56	nèc Linus; huic mater quamvìs, atquè huic pater adsit:	-⏑⏑|--|--|--|-⏑⏑|-⏑
57	Orpheï Calliopea, Lino formosus Apollo.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

Adspice *tu* múndum nutántem *súo* convéxo póndere, átquè térras *nutántes*, átquè tráctus máris *nutántes*, átquè profúndum coélum *nútans*: ádspice, ut ómnia lætántur ventúro saéclo. O *útinàm* última pars vítæ tàm lóngæ máneat míhi, et *O útinàm* spíritus *máneat míhi tántus*, quántùm *éjus spíritús* érit sàt *míhi* dícere túa fácta! Nèc Thrácius Orpheus, nec Línus, non víncet me carmínibus; quámvìs *súa* máter ádsit huic, *némpè Orpheï*, átquè *quámvìs súus* páter *ádsit* huic, *némpè Líno; quámvìs súa máter Músa* Calliopéa *ádsit* Orpheï, quámvis *súus páter* formósus Apóllo, *Déus cárminìs, ádsit* Líno.

LITERAL ORDER AND TRANSLATION.

Adspice múndum	*Behold the world*	dícere	*to relate*
convéxo póndere	*with spherical ponderousness*	túa fácta!	*thy achievements!*
nutántem,	*nodding,*	Nèc	*Neither*
átquè térras,	*and the lands,*	Thrácius Orpheus,	*Thrácian Orpheus,*
átquè tráctus máris,	*and the regions of the sea,*	non,	*no,*
átquè	*and*	nèc Línus,	*nor Linus,*
profúndum coélum:	*the lofty sky:*	víncet me	*shall excel me*
ádspice	*behold*	carmínibus;	*in song;*
ut ómnia	*how all things*	quámvìs	*though*
lætántur	*are rejoicing*	máter ádsit	*his mother should aid*
ventúro saéclo.	*at the coming epoch.*	huic,	*the one,*
O última pars	*O may the last part*	átquè páter	*and his father*
vítæ tàm lóngæ	*of a life so long*	huic;	*the other;*
máneat míhi,	*remain to me,*	Calliopéa	the Muse *Calliopë*
et spíritus,	*and breath,*	Orpheï,	*Orpheus,*
quántùm	*as much as*	formósus Apóllo	*beauteous Apóllo*
érit sàt	*shall be sufficient*	Líno.	*Linus.*

MORE FREE TRANSLATION.

Behold the world, with globose weight, beckoning; and the lands, and the regions of the sea, and the lofty sky: look how all things rejoice at the approaching epoch.

O may to me the evening of a life so protracted continue, and as much breath as shall be sufficient to narrate thy exploits! Neither shall Thrácian Orpheus, nor Linus, excel me in song; no; even though his mother aid the one, and his father the other; Callíopë, Orpheus; the fair Apóllo, Linus.

50. nutántem, *nodding* or *beckoning*, as if to welcome the approach of the coming age, and the birth of the promised boy: yet commentators have greatly puzzled themselves to twist and contort this passage in twenty different shapes.

51. The third syllable of this verse is lengthened by cæsúra; not by the "tr" of "tráctus."

53. For "lóngæ," the Lombard, and also Medicéan MS., has "lóngè;" but corruptly.

55. non me carmínibus víncet, nèc ——, literally, *not me in songs shall beat, neither Thracian Orpheus, nor Linus;* that is, *not me in songs shall, either Thracian Orpheus, or Linus, beat;* for a double negation, though admissible in an instance like this in Latin, is not admissible in English, without implying affirmation:—Thrácius Orpheus, *Thracian Orpheus:* see the note at verse 46 of the third Eclogue, above.

56. nèc Línus, *nor Linus:* there were, it seems, several ancient musicians of this name, but the one here mentioned was a son of Apóllo, by Psámathē, daughter of Crotópus, king of Argos.

57. For "Orpheï," the Roman MS. and some others have "Orphî:" Ruæus reads "Orphei," as a dissyllable, but I cannot see any reason for this in the verse before us. In the sixth Eclogue, verse 30, the scanning requires "Orphea" to be read as a dissyllable; but in the third Eclogue above, verse 46, I consider "Orphea" to be unquestionably a dactyle. The nominative "Orpheus" is more properly a spondee, but may also be read as a dactyle. I may here notice that the declension of Latin nouns, and of Greek nouns Latinized, is more fully and clearly set forth in the body of notes, with which my Edition of the Eton Latin Grammar is illustrated, than in any other elementary work of the same kind. In the preface to that Edition I have exposed a quack. "*Hos égo versículos féci—túlit álter honóres.*"

58	Pan etiàm Arcadiâ mecum si judice certet,	⏑⏑⏓–⏑⏑⏓–⏓–⏓–⏑⏑⏓–⏑⏑
59	Pan etiàm Arcadiâ dicat se judice victum.	⏑⏑⏓–⏑⏑⏓–⏓–⏓–⏑⏑⏓–⏑⏑
60	Incipe, parve puer, risu cognoscere matrem:	⏑⏑⏓–⏑⏑⏓–⏓–⏓–⏑⏑⏓–⏑⏑
61	matri longa decem tulerunt fastidia menses.	⏓–⏑⏑⏓–⏑⏑⏓–⏓–⏑⏑⏓–⏓–
62	Incipe, parve puer: cui non risêre parentes,	⏑⏑⏓–⏑⏑⏓–⏓–⏓–⏑⏑⏓–⏓–
63	nèc Deus hunc mensâ, Dea nèc dignata cubili est.	⏑⏑⏓–⏓–⏑⏑⏓–⏓–⏑⏑⏓–⏑⏑

SYNTHETICAL ORDER.

Etiàm si Pan cértet cum me, Arcádiâ *existénte* júdice, étiàm Pan dícat se *ésse* víctum, Arcádiâ *existénte* júdice. Incipe *tu, O* párve púer, cognóscere *túam* mátrem *súo* rísu: décem ménses túlerunt lónga fastídia *túæ* mátri. Incipe *tu, O* párve púer, *cognóscere íllam:* nèc Déus *dignátus est* hunc *vírum,* cui paréntes non risêre, ménsâ; nèc Déa dignáta est *hunc* cubíli.

LITERAL ORDER AND TRANSLATION.

Etiàm	*Even*	túlerunt	*brought*
si Pan cértet	*if Pan should contend*	lónga fastídia	*longsome qualms*
mécum,	*with me,*	mátri.	*to thy mother.*
Arcádiâ júdice,	*Arcádia being judge,*	Incipe,	*Begin,*
étiàm Pan	*even Pan*	párve púer:	*little boy:*
dícat	*should say*	hunc, cui	*him, on whom*
se víctum,	*that he was vanquished,*	paréntes	*parents*
Arcádiâ júdice.	*Arcádia being judge.*	non risêre,	*have not smiled,*
Incipe,	*Begin,*	nèc Déus	*neither hath a god*
párve púer,	*little boy,*	ménsâ,	*with his table,*
cognóscere mátrem	*to know thy mother*	nèc Déa	*nor a goddess*
rísu:	*by her smile:*	dignáta est	*honored*
décem ménses	*ten months*	cubíli.	*with her bed.*

MORE FREE TRANSLATION.

Even were Pan to engage with me, Arcádia being judge, even Pan should own himself beaten, Arcádia being judge.

Begin, little babe, to know thy mother by her smile: ten months brought thy mother longsome qualms. Begin, little babe: him on whom his parents have not smiled, neither hath a god honored with his table, nor a goddess with her bed.

58. Pan, the god of shepherds, was a skilful and admired musician: see the note on verse 31 of the second Eclogue:—Arcádiâ júdice, *Arcádia being judge:* here the country is put for the inhabitants, like "Germánia," for "Germáni," in the first Eclogue. Arcádia was a country in the middle of the Peloponnésus, famous for its mountains; and its inhabitants were for the most part shepherds, and all of them able musicians.

60. rísu cognóscere mâtrem, *by a smile to know mother*, that is, *thy mother;* but, it is by no means plain, whether "*the smile*" is that of the infant, or, of the mother. The learned Catrou indeed ascribes the smile to the child; but Ruæus, to the mother; in which he agrees with Erythræus and Bembus.

61. décem ménses, *ten months*, namely, *of four weeks each:* for, the usual term of a woman's pregnancy is nine calendar months, or forty weeks; equal to ten months of four weeks each: but this solution not being satisfactory to all, commentators have distracted themselves exceedingly to give us a more consistent explanation of this passage. Of these, some think, that Octávia went with child a month longer than usual: others affirm, that many extraordinary persons have been born at the end of ten full months after conception, and have from the additional month derived superior bodily as well as mental, powers. Yet Pliny mentions "a Roman lady, who, by three husbands, had four children, whereof two were born in the seventh month, one in the eighth, and one in the eleventh. Of these, Córbulo, who was born in the seventh, and Suíllius Rúffus, who was born in the eleventh, had equal fortune, for they both became consuls; and Cæsónia, who was born in the eighth month, came to be an empress, the wife of Calígula." It seems to have been an old opinion at one time very prevalent, but at the same time very false, that, in general, males were born in the tenth month of gestation or pregnancy, and females in the ninth:—túlerunt, *brought* or *have brought:* the penult of this word, contrary to common usage, is here short. Instead of "túlerunt," some read "túlerint;" others, "túlerant;" and others, "abstúlerint." But the vulgate lection is decidedly the best.

62. For "cui," some, on the authority of Quintílian, read "qui," the nominative plural. All the ancient MSS. have either "cui," or "quoi;" which latter form was the old dative singular of "qui."

63. déus, *god;* alluding either to the gods generally, or to Augústus in particular:—déa, *goddess*, that is, *any goddess;* otherwise it may apply to *Júlia*, daughter of Augústus, whom the emperor gave in marriage to his adopted son Marcéllus.

END OF THE FOURTH ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA QUINTA.

DAPHNIS.

MENALCAS, MOPSUS.

1	*ME.* CUR non, Mopse, boni quoniàm convenimus ambo,	–⏑⏑–⏑⏑–⏑⏑–⏑⏑–
2	tu calamos inflare leves, ego dicere versus,	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–
3	hîc corylis mixtas inter considimus ulmos?	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–
4	*MO.* Tu major: tibi me est æquum parere, Menalca;	–⏑⏑–⏑⏑–⏑⏑–⏑⏑–
5	sivè sub incertas Zephyris motantibus umbras,	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–
6	sivè antro potiùs succedimus: adspice, ut antrum	–⏑⏑–⏑⏑–⏑⏑–⏑⏑–
7	silvestris raris sparsit labrusca racemis.	–⏑⏑–⏑⏑–⏑⏑–⏑⏑–

SYNTHETICAL ORDER.

ME. *O* Mópse, quóniàm *nos dúo* convénimus, ámbo bóni *músici*, tu *bónus* inflâre léves cálamos, égo *bónus* dícere vérsus, cùr non consídimus *nos* hîc ínter úlmos míxtas córylis? MO. Tu *es* májor; *id* est aéquum me parére tíbi, *O* Menálca: sívè *nos consídimus* sub úmbras *fáctas* incértas à Zéphyris motántibus *éas*, sívè pótiùs *nos* succédimus ántro: ádspice *tu*, ut silvéstris labrúsca spársit ántrum ráris racémis.

LITERAL ORDER AND TRANSLATION.

ME. Cùr, Mópse,	ME. *Why, Mopsus,*	me parére tíbi,	*that I obey you,*
quóniàm convénimus,	*since we are met,*	Menálca;	*Menálcas;*
ámbo bóni,	*both of us skilful,*	sívè	*whether* we sit down
tu	*you*	sub úmbras	*under the shades*
inflâre léves cálamos,	*to inflate the light reeds,*	incértas	*made doubtful*
égo dícere vérsus,	*I to sing verses,*	motántibus Zéphyris,	*by the moving zephyrs,*
non consídimus	*sit we not down together*	sivè pótiùs	*or whether rather*
hîc	*here*	succédimus ántro:	*we repair to the grotto:*
ínter úlmos	*among the elms*	ádspice,	*look,*
míxtas córylis?	*intermixed with hazels?*	ut silvéstris labrúsca	*how the wild vine*
MO. Tu májor:	MO. *You are the elder:*	spársit ántrum	*has besprent the grotto*
est aéquum	*it is right*	ráris racémis.	*with scanty clusters.*

MORE FREE TRANSLATION.

MENALCAS. WHY, Mopsus, since we are met, both of us expert, you in filling the slim reeds, I in singing lays, sit we not down together here among the elms mixt with hazels?

MOPSUS. You are my superior: it is right that I be ruled by you, Menálcas; whether we sit down under the shades fluctuant with the fanning zephyrs, or whether rather we repair to the grotto: see how the wild vine with spare clusters has bespread the grotto.

1. Sérvius tells us, that by Mopsus we are to understand Æmílius Macer, a poet of Veróna, and a friend of Virgil, who is himself concealed under the character of Menálcas. Catrou admits Menálcas to be Virgil, (an opinion, indeed, which verses 86 and 87, below, almost confirm;) but he thinks Mopsus is the boy Aléxis or Alexánder, the subject of the second Eclogue:—bóni ámbo, *both of us good ones.* The phrase "bónus inflâre" is a Grecism.

2. In some MSS. there is no comma in this verse, an omission rendering it doubtful whether "léves" should agree with "cálamos" or with "vérsus."

3. considimus, *sit we down,* or, more freely, *do we seat ourselves:* but the vulgate reading is, "consédimus," *have we sitten down* or *seated ourselves.*

4. tu májor, *thou art greater,* that is, *thou art my superior;* but whether "*in years,*" or "*in merit,*" or "*in wealth,*" or "*as being my master,*" is really not certain. Ruæus interprets it to be "*in years:*"—tibi me est aéquum parére, *it is right that I should obey thee;* words which imply, according to Catrou, that Mopsus was the servant or slave of Menálcas.

5. sub incértas Zéphyris motántibus úmbras, *beneath the shades, incertain, the zephyrs stirring;* or, *in the shade of the elms and hazels, made unsteady by the fanning zephyrs.* For "motántibus," Heyne and some few others have "mutántibus," *changing* them. The *Zéphyrus*, called also *Favónius*, was an agreeable wind, blowing gently from the westward.

7. silvéstris labrúsca, *the wild œnánthë*, a sort of vine growing in the woods, and yielding grapes of a quality very different from those of the vineyard; being chiefly used in medicine, like the *cólocynth* or *bitter apple* of the shops:—ráris racémis, *with spare bunches:* the clusters were small in size and few in number, because the branches of the vine had at no time been pruned, nor its leaves thinned. For "ráris," Schrader conjectured "váriis."

8	*ME.* Montibus in nostris solus tibi certet Amyntas.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
9	*MO.* Quid, si idem certet Phœbum superare canendo?	--|--|--|-⏑⏑|-⏑⏑|--
10	*ME.* Incipe, Mopse, prior; si quos aût Phyllidis ignes,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
11	aût Alconis habes laudes, aût jurgia Codri.	--|-⏑⏑|--|--|-⏑⏑|--
12	Incipe: pascentes servabit Tityrus hœdos.	-⏑⏑|--|--|--|-⏑⏑|--
13	*ME.* Immò hæc, in viridi nupèr quæ cortice fagi	--|-⏑⏑|--|--|-⏑⏑|--
14	carmina descripsi, et modulans alterna notavi,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
15	experiar: tu deindè jubeto certet Amyntas.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

ME. In nóstris móntibus Amýntas sólus cértet tíbi. MO. Quid si ídem *hómo* cértet superáre Phoébum canéndo? ME. Incipe *tu* príor, *O* Mópse: si *tu* hábes aût quos ígnes Phýllidis, aût *quas* laúdes Alcónis, aût *qua* júrgia Códri. Incipe *tu, Mópse:* Títyrus servábit pascéntes hoédos. MO. Immò, *égo* expériar hæc cármina, quæ *cármina égo* núpèr descrípsi in víridi córtice fági, et *égo* módulans notávi *éa* altérna: deíndè tu jubéto *ut* Amýntas cértet.

LITERAL ORDER AND TRANSLATION.

ME. In nóstris móntibus	ME. *On our hills*	Incipe:	*Begin:*
Amýntas sólus	*Amýntas alone*	Títyrus servábit	*Tityrus will tend*
cértet tíbi.	*can strive with you.*	pascéntes hoédos.	*the feeding kids.*
MO. Quid si	MO. *What if*	*MO.* Immò,	MO. *Nay,*
ídem	*the same*	expériar	*I will try*
cértet	*should strive*	hæc cármina	*the strains*
superáre Phoébum	*to beat Phœbus*	quæ núpèr	*which lately*
canéndo?	*in singing?*	descrípsi	*I penciled out*
ME. Incipe, Mópse,	ME. *Begin, Mopsus,*	in víridi córtice	*on the green bark*
príor;	*the first;*	fági,	*of the beech-tree,*
si hábes	*if you have*	et módulans altérna,	*and piping alternately*
aût quos ígnes	*either any loves*	notávi:	*noted down:*
Phýllidis	*of Phyllis,*	deíndè	*then*
aût laúdes Alcónis,	*or praises of Alcon,*	jubéto tu	*bid you*
aût júrgia Códri.	*or quarrels of Codrus.*	Amýntas cértet.	*Amýntas try.*

MORE FREE TRANSLATION.

Menalcas. In our neighbourhood Amýntas alone can engage with you! Mopsus. What though he should engage to beat Apóllo in singing?

Menalcas. Begin first, Mopsus; if you have any of the loves of Phyllis, or praises of Alcon, or wrangles of Codrus. Begin: Tityrus will tend the browsing kids.

Mopsus. Nay, let me try the strains which lately I wrote out on the green bark of the beech-tree, and playing interchangeably jotted down: then bid you Amýntas try.

8. tíbi cértet, *can cope* or *can contend with thee:* here, by a Greek idiom, the poet uses the dative, "tíbi," for the ablative "técum:"—by "Amýntas," Catrou will have it that Cebēs, the other boy or youth belonging to Virgil, and who was his scholar as well as slave, is here meant.

9. In this verse Mopsus expresses indignation at hearing Amýntas named as his rival.

10. príor, *the first,* that is, *of us two;* but some, indeed, take the sense to be, "*of you two,*" namely, *of Mopsus* and *Amýntas:*—Phýllidis ígnes, *the fires of Phyllis:* this lady was the daughter of Lycúrgus, king of Thrace, and fell in love with Demóphoon, the son of Théseus, having entertained him as he was returning home from the Trojan war.—Ovid has beautifully expressed the feelings of Phyllis, in an epistle entitled, "*Phyllis to Demóphoon.*"

11. Alcónis laúdes, *praises of Alcon,* a Cretan archer, and one of the companions of Hérculēs. He was such an adept, it is said, as never to miss his aim; and could split a hair (at what distance is not mentioned) with the point of his dart:—júrgia Códri, *strifes of Codrus,* the son of Melánthus, and the last king of Athens. In a war between the Athénians and Spartans, according to Patérculus, but Dórians according to Justin, the oracle at Delphi had predicted that the victory would be theirs, whose king should be slain. Accordingly the enemy gave orders not to hurt Codrus; but he, having disguised himself, picked a quarrel with one of their foragers, and, by losing his life, saved his country.

14. et módulans altérna notávi, *and, modulating alternately, I noted:* meaning, in the opinion of La Cerda, "*I sang and played alternately;*" but others say, and with more reason, "*I played and marked alternately:*" here the poet assumes "altérna" adverbially, like "transvérsa," in the third Eclogue:—tu, deíndè, jubéto cértet Amýntas, *then, do thou command that Amýntas contend;* an expression in some measure favorable, it must be confessed, to Catrou's hypóthesis respecting Mopsus and Amýntas: but, in reality, uttered *ironically* by the offended Mopsus. That this is the true meaning I cannot for a moment doubt, although no commentator has ever hinted at such acceptation. I am here, however in justice bound to acknowledge that I am indebted to Dr. James Taylor of Chelsea, for a clear understanding of this passage.

16	*ME.* Lenta salix quantùm pallenti cedit olivæ,	-⏑⏑|--|--|--|⏑⏑|--
17	Puniceis humilis quantùm saliunca rosetis;	-⏑⏑|⏑⏑|--|⏑⏑|⏑⏑|--
18	judicio nostro tantùm tibi cedit Amyntas.	-⏑⏑|--|--|⏑⏑|⏑⏑|--
19	*MO.* Sèd tu desine plura, puer; successimus antro.	--|⏑⏑|⏑⏑|--|⏑⏑|--
20	"Extinctum Nymphæ crudeli funere Daphnin	--|--|--|--|⏑⏑|-⏑
21	"flebant: vos coryli testes et flumina Nymphis;	--|⏑⏑|--|--|⏑⏑|--
22	"quùm, complexa sui corpus miserabile gnati,	--|⏑⏑|--|⏑⏑|⏑⏑|--
23	"atquè Deos atquè astra vocat crudelia mater.	-⏑⏑|--|⏑⏑|--|⏑⏑|-⏑

SYNTHETICAL ORDER.

ME. Quántùm lénta sálix cédit pallénti olívæ, quántùm húmilis saliúnca *cédit* Puníceis rosétis; tántùm, *in* nóstro judício, Amýntas cédit tíbi. MO. Sèd tu, púer, désine *lóqui* plúra *vérba*; *nos* succéssimus ántro. "Nýmphæ flébant Dáphnin extínctum crudéli fúnere: vos, *O* córyli, et *vos, O* flúmina, *éstis* téstes Ným-"phis; quùm máter, compléxa miserábile córpus súi gnáti, vócat átquè Déos *crudéles* átquè ástra crudélia.

LITERAL ORDER AND TRANSLATION.

ME. Quántùm	ME. *As much as*	"flébant Dáphnin	"*bewailed Daphnis*
lénta sálix	*the pliant willow*	"extínctum	"*taken off*
cédit	*is inferior*	"crudéli fúnere:	"*by a cruel death:*
pallénti olívæ,	*to the pallid olive,*	"vos,	"*you,*
quántùm	*as much as*	"córyli	"*ye hazels*
húmilis saliúnca	*humble nard* is	"et flúmina,	"*and streams,*
Puníceis rosétis;	*to crimson rose-beds;*	"téstes	"were *witnesses*
tántùm,	*so much,*	"Nýmphis;	"*for the Nymphs;*
nóstro judício,	*in our judgment,*	"quùm máter,	"*when the mother,*
Amýntas cédit	*is Amyntas inferior*	"compléxa	"*embracing*
tíbi.	*to you.*	"miserábile córpus	"*the wretched body*
MO. Sèd tu	MO. *But do you*	"súi gnáti,	"*of her son,*
désine plúra,	*forbear saying more,*	"vócat	"*calls*
púer;	*lad;*	"átquè Déos	"*both the gods*
succéssimus ántro.	*we have reached the grotto.*	"átquè ástra	"*and the stars*
"Nýmphæ	"*The Nymphs*	"crudélia.	"*cruel.*

MORE FREE TRANSLATION.

Menalcas. As much as the limber osier is inferior to the pale olive-tree, as much as dwarf nard-of-the-mountains is to beds of scarlet roses; just so much, in my opinion, is Amyntas inferior to you.

Mopsus. But desist you from further compliments, my swain; we have reached the grotto:—"*The Nymphs bemoaned Daphnis taken off by a cruel death: you were eviden-*"*ces to the Nymphs, ye hazels and ye streams; when his mother, embracing the lamented* "*body of her son, calls both gods and stars cruel.*

16. The most remarkable property of the willow is its flexibility, and hence the adjective "lénta," expressive of this quality, is often and suitably applied to it:—pallénti olívæ, *to the pale olive tree,* alluding to the yellowish green color of its leaves.

17. Puníceis rosétis, *to scarlet* (rather than, *crimson*) *rose-beds:* for the color denominated Punic or Phœnician, by the Romans, was a very bright red, approaching the nearest to scarlet:—húmilis saliúnca, *humble sáliunck;* which some, but erroneously, take to be "*lávender.*" The more generally received opinion is, that the *saliúnca* is the same with the *Celtic nard,* a species of *valérian,* found in great abundance on the mountains that divide Italy from Germany, and on those about Génoa, and Savóna. It is a low plant, with a very fragrant smell, and is highly esteemed as one of the best preservatives of clothes from moths.

18. Menálcas in this verse, and the two preceding it, seems to apologize to Mopsus for having spoken of the merits of Amyntas.

19. Mopsus appears satisfied with the apology of Menálcas, and bids him say no more, as they have reached the grot, and he is going to begin his song.

20. extínctum crudéli fúnere Dáphnin, *Daphnis cut off by a cruel death:* alluding, doubtless, to the cruel murder of Július Cæsar in the senate house, who fell stabbed by three and twenty wounds. Yet the sentiments of commentators upon this passage are various; some asserting that, by Daphnis, Virgil intended his own brother Flaccus: while others understand the Quintílius of Cremóna; and others, Quintílius Varus, who was killed by the Germans several years after Virgil's death: others, again, will have Salonínus, a son of Caius Asínius Póllio, to be the personage represented: and Ludovícus Vivès, with more piety, fortroth, than judgment, thought the poet spoke of the crucifixion of Christ.

23. máter, *his mother;* by which Ruæus imagines "*Rome*" is meant, as Július Cæsar had no mother alive at the time of his assassination. For my own part I greatly incline to the opinion of Martyn, who fancied Venus, the mother of all the Julian race, to be the "máter" of this passage.

24	"Non ulli pastos illis egêre diebus	--|--|--|--|-⏑⏑|-⏑
25	"frigida, Daphni, boves ad flumina: nulla nequè amnem	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
26	"libavit quadrupes, nèc graminis attigit herbam.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
27	"Daphni, tuum Pœnos etiàm ingemuisse leones	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
28	"interitum, montesque feri silvæque loquuntur.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
29	"Daphnis et Armenias curru subjungere tigres	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
30	"instituit; Daphnis thiasos inducere Baccho,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
31	"et foliis lentas intexere mollibus hastas.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"Non úlli *pastóres*, *O* Dáphni, egère pástos bóves ad frígida flúmina *in* íllis diébus: núlla quádrupes "néque libávit ámnem, nèc áttigit hérbam gráminis. Atquè féri móntes átquè sílvæ loquúntur étiàm "Poénos leónes ingemuísse túum intéritum, *O* Dáphni. Dáphnis et instítuit subjúngere Arménias tígres "cúrrui; Dáphnis *et instituit* indúcere thíasos Báccho, et intéxere léntas hástas móllibus fóliis.

LITERAL ORDER AND TRANSLATION.

"Non úlli,	"*Not any* herdmen,	"étiàm	"*that even*
"Dáphni,	"*Dáphnis*,	"Poénos leónes,	"*the Carthaginian lions*,
"íllis diébus	"*on those days*	"Dáphni,	"*Daphnis*,
"egêre	"*drove*	"ingemuísse	"*bemourned*
"pástos bóves	"*their fed oxen*	"túum intéritum.	"*thy death.*
"ad frígida flúmina:	"*to the cool streams:*	"Et Dáphnis	"*And* it was *Daphnis*
"néquè	"*neither*	"instítuit	"*taught*
"núlla quádrupes	"*did any horse*	"subjúngere	"*to yoke*
"libávit ámnem,	"*taste the brook*,	"Arménias tígres	"*Arménian tigers*
"nèc áttigit	"*nor touch*	"cúrru;	"*to the chariot;*
"hérbam gráminis.	"*a blade of grass.*	"Dáphnis indúcere	"*Daphnis, to lead up*
"Atquè	"*As well*	"thíasos Báccho,	"*dances to Bacchus*,
"féri móntes	"*the wild mountains*	"et intéxere	"*and to wreathe*
"átquè sílvæ	"*as the woods*	"léntas hástas	"*the pliant spears*
"loquúntur	"*affirm*	"móllibus fóliis.	"*with soft leaves.*

MORE FREE TRANSLATION.

"None drove their fed cattle to the cooling streams, Daphnis, upon those days: neither "did any steed taste of the river, nor touch a blade of grass. The savage mountains and "the woods tell, that the Líbyan lions, Daphnis, bewailed thy decease.

"Daphnis both taught to yoke Arménian tigers to the car; Daphnis, to lead up festive "dances to Bacchus, and to wreathe the pliant spears with soft foliage.

24. non úlli, *not any*, understand the substantive "pastóres," *herdmen*, or, *shepherds*. Moschus, in his epitaph on Bion, introduces the herds mourning for his death, and refusing to feed: and Suetónius says, that just before the assassination of Július Cæsar, the horses which he had consecrated when he passed the Rúbicon, and which had fed at large ever since their consecration, were observed to abstain from food, and to shed tears. This story is not very probable: but I believe dogs to be capable of expressing great sorrow for the decease of a master who in his lifetime had been kind to them.

25. núlla néquè, *neither no one*, like "non nèc," in the fourth Eclogue, verse 55. This is a Grecism; for in Greek, as in the French language, two negatives strengthen the negation, but in Latin, and in English, they annul it.

26. libávit quádrupes, *quadruped tasted*. Here, as in several other passages of Virgil, "quádrupes" signifies "*horse* or *steed*," the most generous and useful of all quadrupeds.

27. Poénos leónes, *the Punic* or *Carthaginian lions*, in place of "Afros leónes," *the African lions:* Carthage, which lay over against Rome, was a famous city of Africa, a region abounding in lions.

28. móntes silvaéque loquúntur, *the mountains and the woods say* or *declare*, that is, *proclaim* or *tell by their echoes*. This will not bear to be investigated strictly; for even had Italy been ten times as near to Africa as it is, the lions must have roared as loud as so many cannons to have been heard at all. The same may be said of Sícily, if any one contend that the scene was in that island.

29. Arménias tígres, *Arménian tigers;* with allusion to the "*Liberália*" or feasts of father Liber, that is, Bacchus, whose chariot was drawn by tigers. Sérvius asserts, but erroneously, that Július Cæsar first instituted these solemnities in Italy: he may however have restored them, and graced them with new ceremonies:—cúrru, *to the chariot* or *the car;* here "cúrru," the old dative case singular of "cúrrus," is put for "cúrrui," like "díe" for "diéi," in the first book of the Georgics, verse 208, or "métu" for "métui," Æneid I. 261.

30. thíasos, *chóruses of convivial singers and dancers*, common at festivals. In place of "Báccho," the more ancient MSS. have "Bácchi;" a reading adopted by Heyne, consentingly with Burman.

31. Spears enwreathed with vine leaves and ivy were called "thýrsi," in English "*thyrses*;" and were carried by those who assisted at the solemnities of the jolly god.

32	" Vitis ut arboribus decori est, ut vitibus uvæ,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
33	" ut gregibus tauri, segetes ut pinguibus arvis,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
34	" tu decus omne tuis. Postquàm te fata tulerunt,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
35	" ipsa Pales agros, atquè ipse reliquit Apollo.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
36	" Grandia sæpè quibus mandavimus hordea sulcis,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
37	" infelix lolium et steriles dominantur avenæ.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
38	" Pro molli violâ, pro purpureo narcisso,	--|-⏑⏑|--|-⏑⏑|--|--
39	" carduus et spinis surgit paliurus acutis.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

" Ut vítis est décori arbóribus, ut úvæ *sunt décori* vítibus, ut taúri *sunt décori* grégibus, ut ségetes *sunt* " *décori* pínguibus árvis; tu *éras* ómne décus túis *sodálibus*. Póstquàm fáta tulérunt te, ípsa Páles relí- "quit ágros, átquè ípse Apóllo *reliquit ágros*. Infélix lólium et stériles avénæ dominántur *in tis* súlcis quí- " bus *súlcis nos* saépè mandávimus grándia hórdea. Pro mólli víolâ, pro purpúreo narcísso, cárduus súr- " git et paliúrus *armátus cum* acútis spínis *súrgit*.

LITERAL ORDER AND TRANSLATION.

" Ut vítis	" *As the vine*	" relíquit ágros.	" *left the fields.*
" est décori	" *is an honor*	" Saépè,	" *Often,*
" arbóribus,	" *to the trees,*	" súlcis	" *in those furrows*
" ut úvæ	" *as grapes* are an honor	" quíbus	" *to which*
" vítibus,	" *to the vines,*	" mandávimus	" *we have committed*
" ut taúri	" *as bulls* are an honor	" grándia hórdea,	" *the plump barley,*
" grégibus,	" *to the herds,*	" infélix lólium	" *wretched darnel*
" ut ségetes	" *as crops of standing corn*	" et stériles avénæ	" *and barren oats*
" pínguibus árvis,	" *to the fertile lands,*	" dominántur.	" *domineer.*
" tu	" *thou*	" Pro	" *Instead of*
" ómne décus	" wast *every honor*	" mólli víolâ,	" *the soft violet,*
" túis.	" *to thy fellow-swains.*	" pro	" *instead of*
" Póstquàm	" *After-that*	" purpúreo narcísso,	" *the purple daffodil,*
" fáta tulérunt te,	" *the fates took thee away,*	" cárduus súrgit,	" *the thistle springs up,*
" Páles ípsa,	" *Palës herself,*	" et paliúrus	" *and the brier*
" átquè Apóllo ípse	" *and Apóllo himself*	" acútis spínis.	" *with sharp prickles.*

MORE FREE TRANSLATION.

" *As the vine is a glory to the trees, as grapes are a glory to the vine, as bulls are a glo-* " *ry to the herds, as standing corn to the fertile fields, so wast thou all the glory of thy* " *fellow-swains. When the fates took thee away, the Goddess of pasture herself, and the* " *God of song himself abandoned the plains.*

" *Often in the furrows wherein we have sown the plump barley, do wretched cockle-weed* " *and the sterile wild-oat prevail. Instead of the soft violet, up springs the thistle, and in* " *lieu of the purple narcissus, the buckthorn with sharp prickles.*

32. vítis arbóribus décori est, *the vine is an ornament to the trees,* namely, *to the elms,* to which it is wedded, and by which it is supported.

35. Pálës was the goddess of sheep-folds and of pastures: she was worshipped with great solemnity at Rome, and her festivals, called "*Palília*" were celebrated that very day, on which Rómulus began to lay the foundation of the city. Apóllo was god of music and of poetry: he had several surnames, one of which was Nómius, that is, "*Feeder,*" in commemoration of his sojourn in the service of Admétus king of Phéræ.—These two deities are again mentioned together, at the beginning of the third book of the Georgics. The desertion of the fields by Pálës and Apóllo is a figurative expression of the grief of the shepherds for the loss of Daphnis; insinuating that they were so afflicted, as to neglect both their crook and their pipe.

36. grándia hórdea, *the big* or *portly barley,* yet meaning, *wheat* or *any other corn*:—for "quíbus" some of the oldest MSS. have " quídèm," badly.

37. This verse occurs again in the first book of the Georgics, verse 154, where, according to some ancient commentators, the poet wrote "dominántur," but here, they say, he wrote " nascúntur." Be that as it may, most of the earlier MSS. have " nascúntur" in both places, and this is the reading Heyne followed.

38. pro purpúreo narcísso, *for* or *in place of the purple daffodil.* The common dáffodil is white with a yellowish cup, inside: but there is another sort of dáffodil, also white, with a purplish cup, inside. Both sorts are mentioned by Dioscóridës, as being the commonest varieties of the narcissus; and it is perhaps of the latter that the poet here speaks. Besides these, however, there are several other sorts of dáffodil well known to florists.

39. et spínis paliúrus acútis, *and the paliure with acute prickles.* There has been much controversy respecting the *paliúrus*: several taking it to be the "*buckthorn,* or *white brier;*" others, "*furze;*" and others, "*a species of bramble.*"

40	"Spargite humum foliis, inducite fontibus umbras,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
41	"pastores: mandat fieri sibi talia Daphnis.	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
42	"Et tumulum facite, et tumulo superaddite carmen:	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
43	"*Daphnis ego in silvis, hinc usquè ad sidera notus,*	-⏑⏑|--|--|--|-⏑⏑|-⏑
44	"*formosi pecoris custos, formosior ipse.*"	--|-⏑⏑|--|--|-⏑⏑|-⏑
45	*ME.* Tale tuum carmen nobis, divine poëta,	-⏑⏑|--|--|--|-⏑⏑|-⏑
46	quale sopor fessis in gramine; quale, per æstum	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
47	dulcis aquæ saliente sitim restinguere rivo.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

"*O* pastóres, spárgite *vos* húmum fóliis, indúcite *vos* úmbras fóntibus: *nàm* Dáphnis mándat tália *negó-* "*tia* fieri síbi. Et fácite *vos* túmulum, et superáddite *vos hoc* cármen túmulo:—'*Hìc* égo Dáphnis *já-* "*ceo*, nótus in sílvis, hînc *nótus* úsquè ad sídera, cústos formósi pécoris, ípse formósior.'" ME. *O* divíne pöéta, túum cármen *est* tâle nóbis, quále sópor in grámine *est* féssis *hominibus;* qúale *id est* per aéstum restínguere sítim saliénte rívo dúlcis áquæ.

LITERAL ORDER AND TRANSLATION.

"Spárgite húmum	*"Strew the ground*	"'*ad sídera;*	"'untō the stars;
"fóliis,	*"with leaves,*	"'*cústos*	"'the keeper
"pastóres,	*"shepherds,*	"'*formósi pécoris,*	"'of a fair flock,
"indúcite úmbras	*"draw shades*	"'*ípse formósior.*'"	"'myself more fair.'"
"fóntibus:	*"over the fountains:*	*ME.* Tâle,	ME. *Such,*
"Dáphnis mándat	*"Daphnis commands*	divíne pöéta,	*divine poet,*
"tália	*"such things*	túum cármen	is *thy song*
"fieri síbi.	*"to be done for him.*	nóbis,	*to us,*
"Et	*"And*	quále sópor	*as slumber*
"fácite túmulum,	*"make a tomb,*	in grámine	*on the grass*
"et	*"and*	féssis;	*to the weary;*
"túmulo	*"to the tomb*	quále	*as*
"superáddite cármen:	*"superadd this epitaph:*	restínguere sítim,	*to quench* one's *thirst,*
"'*Dáphnis, égo,*	"'Daphnis, I,	per aéstum,	*in the scorching-heat,*
"'*nótus in sílvis,*	"'renowned in the woods,	saliénte rívo	*from a purling rill*
"'*hinc úsquè*	"'hence even	dúlcis áquæ.	*of sweet water.*

MORE FREE TRANSLATION.

"*Bestrew ye the ground with leaves, shepherds, over the fountains draw shady boughs:* "*such rites for himself does Daphnis command to be performed. And raise ye a tomb, and* "*on the tomb inscribe this epitaph:—*

"'**Daphnis am I, celebrated in the woods, hence even unto the stars;** "'**the shepherd of a fair flock, myself fairer.**'"

MENALCAS. Such, heavenly poet, is to me your song, as is slumber on the grass to the weary; as in summer's heat is the allayment of thirst at a purling rill of fresh water.

40. spárgite húmum fóliis, *strew the ground with leaves.* It was customary with the ancients to scatter leaves and flowers on the ground in honor of eminent persons deceased:—indúcite fóntibus úmbras, *induce shades to the fountains;* alluding to the custom of *crowning the fountains with garlands and green boughs.* For "fóntibus úmbras," Catrou edited "fróndibus áras," consentiently with some MSS. "Besides," says he, "that the words which I have preferred are to be found in some of the oldest manuscripts, they form a more true image with regard to a dead person:—for we do not read, any where, that arbours were raised over fountains, to honor funerals; and we often read that altars and tombs were covered with branches. Thus at the death of Pólydore, the altars were covered with cypresses, and the branches were interwoven with blue ribbands." This learned critic did not think of the festivals called *Fontinália,* nor of verse 20 of the ninth Eclogue below. Another reading is "móntibus úmbras;" and one MS. has "fróntibus úmbras."

42. túmulum fácite, *make a mound;* that is, *raise a sepulchral monument:*—superáddite cármen, *superadd* or *inscribe an epigram,* or *a funereal distich.*

44. This verse Martyn understood to mean, that "*Július Cæsar ruled the greatest nation in the world, and was himself the most excellent person of all.*"

45. divíne pöéta, literally, *divine* or *heavenly poet,* more freely, *delightful* or *charming poet.* Theócritus in his eighth Idyl compares the sweetness of the poetry of Daphnis to the taste of honey, but Virgil, in this verse and the two which follow it, compares the song of Mopsus to the resting of weary limbs on the grass, and the quenching of thirst in summer at a living spring of sweet water. The copy exceeds the original in beauty, as much as cypresses exceed limber shrubs in height.

46. Another reading is, "lássis per grámina."

48	Nèc calamis solùm æquiparas, sèd voce, magistrum:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
49	fortunate puer, tu nùnc eris alter ab illo.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
50	Nos tamèn hæc quocumque modo tibi nostra vicissìm	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
51	dicemus; Daphninque tuum tollemus ad astra:	--|--|-⏑⏑|--|-⏑⏑|-⏑
52	Daphnin ad astra feremus: amavit nos quoquè Daphnis.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
53	*MO.* An quidquam nobis tali sit munere majus?	--|--|--|--|-⏑⏑|-⏑
54	Et puer ipse fuit cantari dignus; et ista	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
55	jampridèm Stimichon laudavit carmina nobis.	--|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

Nèc *tu* æquíparas *túum* magístrum cálamis sólùm, sèd *étiàm túd* vóce : *O* fortunâte púer, tu éris nùnc álter ab íllo. Támèn nos dicémus tíbi vicíssìm hæc nóstra *cármina* quocúmque módo *nos póssumus dícere éa;* átquè *nos* tollémus túum Dáphnin ad ástra: *nos* ferémus Dáphnin ad ástra: *námquè* Dáphnis amávit nos quóquè. MO. An quídquam *múnus* sit május *múnus* táli múnere nóbis? Et púer ípse fúit dígnus cantári; et Stímichon laudávit ísta cármina nóbis jampridèm.

LITERAL ORDER AND TRANSLATION.

Nèc	*Nor*	ferémus Dáphnin	*we will raise Daphnis*
æquíparas magístrum	*equal you your master*	ad ástra:	*to the stars:*
cálamis sólùm,	*on the pipes only,*	Dáphnis amávit	*Daphnis loved*
sèd vóce:	*but in voice* also:	nos quóquè.	*us also.*
fortunâte púer,	*O fortunate youth,*	*MO.* An quídquam	MO. *Can any thing*
tu éris nùnc	*you will now be*	sit május nóbis	*be greater to us*
álter ab íllo.	*the other from him.*	táli múnere?	*than such a favor?*
Támèn nos,	*Yet we,*	Et púer ípse	*Both the youth himself*
quocúmque módo	*in whatever style* we can,	fúit dígnus	*was worthy*
dicémus tíbi vicíssìm	*will sing to you in turn*	cantári,	*to be celebrated,*
hæc nóstra,	*these* verses *of ours,*	et Stímichon	*and Stimichon*
átquè tollémus	*and we will exalt*	jampridèm	*some time ago*
túum Dáphnin	*your Daphnis*	laudávit nóbis	*praised to us*
ad ástra;	*to the stars;*	ísta cármina.	*those verses* of yours.

MORE FREE TRANSLATION.

Nor equal you your master upon the pipes only, but in voice also: happy youth, you will now be the next to him. Yet will I, in my turn, sing to you in some style these verses of mine, and I will exalt your Daphnis to the stars: Daphnis will I exalt to the stars: me also did Daphnis love.

Mopsus. Can aught be more grateful to me than such a boon? Both was the youth himself worthy to be sung, and Stímichon has ere now praised to me those verses.

48. nèc cálamis sólùm, *nor on the reeds* or *pipe alone.* Sérvius was of opinion, that this must refer to Theócritus, as master, and to Virgil, as disciple; but there does not appear to me to be even a shadow of reason in favor of such an opinion, notwithstanding the concurrence of Martyn, in sentiment with Sérvius. Catrou, with some semblance indeed of probability, thought this line a full confirmation of his system. 'If there has hitherto,' says he, 'been any question whether this Eclogue treats of a master and a scholar, there cannot, now, be a doubt of it. Virgil is charmed with the delightful verses of his pupil; and he retracts the words he had uttered in the outset of the pastoral, having there given Alexis the honor, only, of being accomplished on the pipe, and taken to himself the credit of being a superior singer; but in this verse he confesses himself to be equalled *in voice* as well as *on the pipe* by his disciple.' Ruæus took Daphnis to be the master of Mopsus. All these hypóthesës militate against the personification of Július Cæsar, hinted at above.

49. tu nùnc éris álter ab íllo, *thou now wilt be the other from him,* that is, *the first after* or *next to him.* Sérvius explains these words by "tu sólus post íllum bucólicum cármen scríbis." La Cerda's paraphrase is, "tu post íllum éris jàm nùnc álter magíster opiníone mortálium." Catrou harps on the old string, and understands that Alexis is in every respect before Cebës.

50. quocúmque módo, *in whatever way we can,* or, *in a style howsoever mean;* an expression indicative of the great modesty of Menálcas—a quality for which Virgil was remarkable.

51. Dáphnin túum, *your Daphnis,* that is, *thy favorite* or *friend:* although some say "*thy patron* or *master:*"—ad ástra, *to the stars,* namely, by singing his apothéosis or deification.

52. amávit nos quóquè Dáphnis, *us also did Daphnis love.* It has been hinted above that Július Cæsar saw and admired the Alexis: if so, he might be said to have loved Virgil's poetry. Yet some, by "nos," understand "*us Mántuans;*" for Mántua was a city of Cisálpine Gaul, Július Cæsar's favorite province.

52. púer, *the boy* or *lad;* either, an expression of affection, which is most likely, else, uttered with allusion to the perpetual juvenile vigor which the immortal gods enjoy.

55. By Stímichon some understand Mæcénas.

56	ME. "Candidus insuetum miratur limen Olympi,	-⏑⏑|--|--|--|⏑⏑|--
57	"sub pedibusque videt nubes et sidera Daphnis.	-⏑⏑|⏑⏑|--|--|⏑⏑|-⏑
58	"Ergò alacris silvas et cætera rura voluptas	-⏑⏑|--|--|⏑⏑|⏑⏑|--
59	"Panaque pastoresque tenet Dryadasque puellas.	-⏑⏑|--|⏑⏑|⏑⏑|⏑⏑|--
60	"Nèc lupus insidias pecori, nèc retia cervis	-⏑⏑|⏑⏑|⏑⏑|--|⏑⏑|--
61	"ulla dolum meditantur: amat bonus otia Daphnis.	-⏑⏑|⏑⏑|⏑⏑|⏑⏑|⏑⏑|-⏑
62	"Ipsi lætitiâ voces ad sidera jactant	--|⏑⏑|--|--|⏑⏑|--
63	"intonsi montes: ipsæ jàm carmina rupes,	--|--|--|--|⏑⏑|--
64	"ipsa sonant arbusta: '*Deus, Deus ille, Menalca!*'	-⏑⏑|--|⏑⏑|⏑⏑|⏑⏑|--

SYNTHETICAL ORDER.

ME. " Cándidus Dáphnis mirátur insuétum límen Olýmpi, átquè vídet núbes et sídera sub *súis* pédibus.
" Ergò álacris volúptas ténet sílvas et caétera rúra, átquè Pána, átquè pastóres, átquè Dryádas puéllas.
" Nèc lúpus *meditátur* insídias pécori, nèc úlla rétia meditántur dólum cérvis: bónus Dáphnis ámat ótia.
" Ipsi intónsi móntes jáctant *súas* vóces ad sídera *præ* lætítiâ: ípsæ rúpes jàm sónant cármina, ípsa ar-
" bústa *jàm sónant cármina:* 'ílle *est* Déus, *ille est* Déus, *O* Menálca!'

LITERAL ORDER AND TRANSLATION.

ME. "Cándidus Dáphnis	ME. "*Shining Daphnis*
" mirátur	" *admires*
" límen Olýmpi	" *the court of heaven*
" insuétum,	" *new to him,*
" átquè vídet	" *and sees*
" núbes	" *the clouds*
" et sídera	" *and the stars*
" sub pédibus.	" *beneath his feet.*
" Ergò	" *Therefore*
" álacris volúptas	" *a lively pleasure*
" ténet sílvas	" *possesses the woods*
" et caétera rúra,	" *and other rural-parts,*
" átquè Pána,	" *and Pan,*
" átquè pastóres,	" *and the herdmen,*
" átquè Dryádas puéllas.	" *and the Dryad maids.*
" Nèc lúpus	" *Nor* meditates *the wolf*
" insídias pécori,	" *ambushes for the flock,*
" nèc úlla rétia	" *nor do any toils*
" meditántur dólum	" *devise stratagem*
" cérvis:	" *for the deer:*
" bónus Dáphnis	" *the good Daphnis*
" ámat ótia.	" *loves tranquillity.*
" Intónsi móntes	" *The unshorn mountains*
" ípsi	" *themselves*
" jáctant vóces	" *toss their voices*
" ad sídera	" *to the stars*
" lætítiâ:	" *for joy:*
" jàm	" *now*
" ípsæ rúpes,	" *the very rocks,*
" ípsa arbústa	" *the very plantings*
" sónant cármina:—	" *sound the strains:*—
" 'Déus,	" 'A god,
" 'Déus ílle,	" 'a god he is,
" 'Menálca!'	" 'Menálcas!'

MORE FREE TRANSLATION.

Menalcas. "*Effulgent Daphnis admires the court of Olympus new to him, and sees*
"*the clouds and stars beneath his feet.*

"*Wherefore gaysome pleasure possesses the woodlands and the rest of the country, and*
"*Pan, and the shepherds, and the Dryad nymphs.*

"*Neither doth the wolf devise plots against the sheep, nor are any toils set to ensnare*
"*the deer: gentle Daphnis loves tranquillity.*

"*The woody mountains themselves dart their voices with rejoicing to the skies: the very*
"*rocks, the very groves sound the strains:* 'A god, a god he is, Menalcas!'

56. cándidus, *shining* or *effulgent*, that is, *having the splendent appearance which it is believed angels of light have;* for Daphnis had put off mortality, and put on immortality, being now of the number of the gods:—insuétum límen, literally, *the unaccustomed threshold* or *entrance*, more freely, *the court unto which he was a stranger:*—Olýmpi, *of Olýmpus*, that is, *of heaven;* for Olympus, a mountain of Thessaly, was so high, that the poets feigned, its top reached to heaven; and hence, heaven is by them very frequently called Olýmpus. This Thessálian hill is only 6481 feet high: Dhawalagíri, 26,462 feet.

59. Dryádas puéllas, *the Dryad girls:* these were nymphs who presided over the woods, as the Naïds did over the open country.

63. intónsi móntes, *the unshorn mountains*, that is, *mountains covered with trees and thickets which had never been cut* or *cleared away:* but some commentators will have the sense to be, "*barren mountains,*" that is, hills whereon no flocks fed, no grass was mown, and no corn was reaped.

64. Menálcas, in a sort of rapture, not only heard the hills rejoicing, but he now hears the very rocks and groves echoing to him, that Daphnis is in reality a god. In the year of the city 712, the Triúmviri had decreed divine honours to Július Cæsar, two years after his death; and advantage was taken of a comet that appeared about this time, to induce a belief that he had taken up his seat among the immortal gods, and that this comet was his star.

65	"Sis bonus O felixque tuis! En quatuor aras:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
66	"eccè duas tibi, Daphni, duoque altaria Phœbo.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
67	"Pocula bina novo spumantia lacte quotannìs	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
68	"craterasque duos statuam tibi pinguis olivi:	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
69	"et multo imprimìs hilarans convivia Baccho,	--|--|-⏑⏑|--|-⏑⏑|--
70	"ante focum, si frigus erit, si messis, in umbrâ,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
71	"vina novum fundam calathis Ariusia nectar.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
72	"Cantabunt mihi Damœtas et Lyctius Ægon:	--|-⏑⏑|--|--|-⏑⏑|--
73	"saltantes satyros imitabitur Alphesibœus.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

"O sis *tu* bónus átquè félix túis *indígenis átquè adoratóribus!* En quátuor áras; éccè dúas *áras* tíbi, *O* "Dáphni, átquè dúo altária *sácra* Phoébo. *Ego* státuam tíbi bína pócula spumántia nóvo lácte átquè dú- "os cratéras pínguis olívi, quotánnìs: et, imprímìs hílarans convívia múlto Báccho, ánte fócum, sì frí- "gus érit, *sèd* in úmbrâ, sì méssis *érit*, *égo* fúndam è cálathis Ariúsia vína *quæ vina sunt* nóvum néctar. "Damoétas et Lyctius Ægon cantábunt míhi: Alphesiboéus imitábitur saltántes sátyros.

LITERAL ORDER AND TRANSLATION.

"O sis bónus	"*O be propitious*	"hílarans convívia	"*enlivening the banquets*
"átquè félix túis	"*and favorable to thine!*	"múlto Báccho,	"*with plenty of wine,*
"En quátuor áras	"*Behold four altars:*	"ánte fócum,	"*before the fire,*
"éccè dúas tíbi,	"*lo! two for thee,*	"sì érit frígus,	"*if it shall be winter,*
"Dáphni,	"*Daphnis,*	"in úmbrâ,	"*in the shade,*
"átquè dúo altária	"*and two hearths*	"si méssis,	"*if* it shall be *harvest,*
"Phoébo.	"*for Cynthius.*	"fúndam	"*I will pour*
"Tíbi	"*To thee*	"cálathis	"*from the flagons*
"státuam quotánnìs	"*will I present yearly*	"Ariúsia vína,	"*Arvisian wines,*
"bína pócula	"*two bowls*	"nóvum néctar.	"*a new nectar.*
"spumántia	"*foaming*	"Damoétas et	"*Damoëtas and*
"nóvo lácte,	"*with new milk,*	"Lyctius Ægon	"*Lyctian Ægon*
"átquè dúos cratéras	"*and two goblets*	"cantábunt míhi:	"*shall sing to me:*
"pínguis olívi:	"*of fat oil:*	"Alphesiboéus imitábitur	"*Alphesiboëus will ape*
"et imprímìs	"*and especially*	"saltántes sátyros.	"*the dancing satyrs.*

MORE FREE TRANSLATION.

"Oh! Be gracious and indulgent to thine own. See here four altars; lo! two for thee, "Daphnis, and two hearths for Apóllo. Two foaming bowls of new milk, and two goblets "of fat oil will I yearly present to thee: and above all things enlivening the feasts with "plenty of wine, (before the fire, if it shall be in winter; in the shade, if it shall be harvest- "time,) I will from the crocks pour the Chian wines, a new nectar. Damœtas and Lyctian "Ægon shall sing to me: Alphesibœus will mimic the frisking satyrs.

65. sis bónus O felíxque túis, *O be good and favorable to thy worshippers.* The adjective "félix" is applied to those who confer happiness, as well as to those who enjoy it:—èn quátuor áras, *behold four altars:* the adverb "èn," in this verse, and "éccè," in the next, have each the effect of a transitive verb on the nouns "áras" and "altária."

66. dúo altária Phoébo, *two sacrificial hearths* or *lofty altars to Apóllo.* By "ára," an altar in general was meant, whether consecrated to an infernal or a supernal deity, or to gods who had once been mortal; but "altáre" properly signified any altar erected for the purpose of sacrifice to a celestial god, originally divine. Sometimes, however, "altáre" is put for "ára," as in Eclogue, I. 44. Here Heyne has "dúas altária Phoébo," nor badly.

68. Heínsius reads "dúo," as it is found in some of the oldest manuscripts, like "ámbo" in Eclogue VI. 18, or "dúo" in Æneid XI. 285. Libations of new milk frothing from the ewe, she-goat, or cow, of olive oil, of honey, of wine, and of sacred blood, were solemnly offered by the Greeks and Romans.

69. múlto Báccho, *with copious Bacchus,* that is, *with plenty of wine.*

70. By this line it is evident that Virgil alludes to two different sacrifices; one of them in winter, and the other in summer.

71. cálathis, *from the baskets* or *hampers,* being those in which the wines had arrived:—according to others, "*from the chalices* or *cups in the shape of a hamper:*"—Ariúsia, *Ariúsian* or *Chian:* Ariúsium was a promontory of the isle of Chios in the Ægéan sea, famous for exquisite wine:—néctar, *the drink of the gods:* their food was called "*ambrósia.*"

72. Lyctius Ægon, *Cretan Ægon:* for Lyctus was a city of Crete; whence Idómeneus, is sometimes styled Lyctius, as in the third book of the Æneid.

73. The satyrs were a sort of demigods, who attended Bacchus: they had horns upon their heads, shaggy bodies, long tails, and the legs and feet of a goat. Singing and dancing were part of the ancient worship, as well of the Jews as Pagans.

74	" Hæc tibi sempèr erunt, et cùm sollennia vota	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
75	" reddemus Nymphis, et cùm lustrabimus agros.	--|--|--|--|-⏑⏑|--
76	" Dùm juga montis aper, fluvios dùm piscis amabit,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
77	" dúmque thymo pascentur apes, dùm rore cicadæ;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
78	" sempèr honos nomenque tuum laudesque manebunt.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
79	" Ut Baccho Cererique, tibi sîc vota quotannìs	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
80	" agricolæ facient: damnabis tu quòquè votis."	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
81	*MO.* Quæ tibi, quæ tali reddam pro carmine dona?	-⏑⏑|--|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

" Hæc *múnera* érunt tíbi sémpèr, et cùm *nos* reddémus sollénnia vóta Nýmphis, et cùm *nos* lustrábimus " ágros. Dùm áper amábit júga móntis, dùm píscis *amábit* flúvios, átquè dùm ápes pascéntur thymo, " dùm cicádæ *pascéntur* róre; *túus* hónos átquè túum nómen átquè *túæ* laúdes manébunt sémpèr. Ut " *agrícolæ fáciunt vóta* Báccho átquè Céreri, sîc agrícolæ fácient vóta tíbi quotánnìs: tu quóquè dam- " nábis *éos* vótis." MO. Quæ dóna réddam *égo* tíbi, quæ *dóna réddam égo* pro táli cármine?

LITERAL ORDER AND TRANSLATION.

" Hæc	" *These offerings*	" cicádæ	" *balm-crickets*
" érunt sémpèr tíbi,	" *shall always be for thee,*	" róre;	" shall feed *on dew;*
" et	" *both*	" hónos	" *thine honor*
" cùm reddémus	" *when we pay*	" átquè túum nómen	" *and thy name*
" sollénnia vóta	" *our anniversary vows*	" átquè laúdes	" *and thy praises*
" Nýmphis,	" *to the Nymphs,*	" sémpèr manébunt.	" *shall always remain.*
" et	" *and*	" Ut Báccho	" *As unto Bacchus*
" cùm lustrábimus	" *when we lustrate*	" átquè Céreri,	" *and to Cerës,*
" ágros.	" our *fields.*	" sîc tíbi	" *so unto thee*
" Dùm	" *So long as*	" agrícolæ	" *will the husbandmen*
" áper	" *the boar*	" fácient vóta	" *make their vows*
" amábit júga	" *shall love the brows*	" quotánnìs:	" *annually:*
" móntis,	" *of the mountain,*	" vótis	" *by vows*
" dùm	" *so long as*	" quóquè	" *likewise*
" píscis	" *the fish* shall love	" tu damnábis."	" *wilt thou gird.*"
" flúvios,	" *the streams,*	*MO.* Quæ	MO. *What*
" dúmque	" *so long, too, as*	réddam tíbi,	*can I give you,*
" ápes pascéntur	" *bees shall feed*	quæ dóna	*what presents,*
" thýmo,	" *on thyme,*	pro	*in return for*
" dùm	" *so long as*	táli cármine?	*such a song?*

MORE FREE TRANSLATION.

" *These offerings shall always be for thee, both when we pay our solemn vows unto the* " *Nymphs, and when we make the circuit of our fields.*

" *So long as the boar shall love the mountain brows, so long as fish shall love the floods,* " *so long, too, as bees shall feed on thyme, so long as grasshoppers on dew; thy honor and* " *thy name and praises shall evermore endure. As unto Bacchus and to Cerës, so to thee* " *will the swains annually make their vows: by their vows, too, wilt thou gird them.*"

MOPSUS. What presents can I make to you, what presents, in return for such a song?

75. Nýmphis, *to the Nymphs* or *rural goddesses:* it was customary, it seems, to sacrifice to the Nymphs in winter, and to worship them within doors, merrily dancing round their images:—et cùm lustrábimus ágros, *and when we lustrate our fields;* alluding to the '*ambarvália,*' a solemn sacrifice to Cerës, described in the first book of the Georgics.

77. Aristotle says that the *cicáda* has no mouth; but that it thrusts out a trunk like a tongue, with which it sucks in the dew.

78. This verse is repeated in the first book of the Æneid, where Æneas professes eternal gratitude to Dido for her kindness to him in his distress.

79. Báccho Cererique, *unto Bacchus and to Cerës,* namely, *the God of vintage, and the Goddess of harvest:* the two principal cares, indeed, of a husbandman. Bacchus and Cerës were annually worshipped together; and Daphnis, or Július Cæsar, the poet affirms shall be as often invoked as these. At the beginning of the Georgics he begs of Augústus Cæsar, a deity about to be, to preside over husbandry.

80. damnábis tu quóquè vótis, *thou, too, wilt condemn them by their vows,* that is, *if the husbandmen shall make a vow rashly, in the ardor of their wishes, praying to thee to grant their desires* or *requests, and if, when thou shalt have granted their petitions, they shall fail to perform their promises, thou wilt not be trifled with, but wilt, in justice, inflict summary vengeance on them for their impiety.* Several explications of this passage have been attempted, indeed, by different critics; but most of their comments are confused, and their versions absolutely absurd.

82	Nàm nequè me tantùm venientis sibilus Austri,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
83	nèc percussa juvant fluctu tàm litora, nèc quæ	--|-⏑⏑|--|--|-⏑⏑|--
84	saxosas inter decurrunt flumina valles.	--|--|--|--|-⏑⏑|--
85	*ME.* Hâc te nos fragili donabimus antè cicutâ:	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
86	hæc nos, "*Formosum Corydon ardebat Alexin;*"	--|--|-⏑⏑|--|-⏑⏑|-⏑
87	hæc eadem docuit, "*Cujum pecus? An Melibœi?*"	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
88	*MO.* At tu sume pedum, quod, me cùm sæpè rogaret,	--|-⏑⏑|--|--|-⏑⏑|-⏑
89	non tulit Antigenes, (et erat tùm dignus amari,)	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
90	formosum paribus nodis atquè ære, Menalca.	--|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

Nàm néquè síbilus veniéntis Aústri *júvat* me tántùm, nèc lítora percússa flúctu tàm júvant *me*, nèc flúmina quæ *flúmina* decúrrunt inter saxósas válles *júvant me tántùm*. ME. Nos donábimus te hâc frágili cicútâ ántè: hæc *cicúta* dócuit nos *cánere*, "Córydon ardébat formósum Aléxin;" hæc éadem *cicúta dócuit nos cánere*, "Cújum pécus? An Meliboéi?" MO. At tu, *O* Menálca, súme *hoc* pédum formósum páribus nódis átquè aére; quod *pédum* Antígenes non túlit, cùm *ille* saépè rogáret me *id*, et tùm *ille* érat dignus amári.

LITERAL ORDER AND TRANSLATION.

Nàm	*For*	"formósum Aléxin;"	"*for beauteous Aléxis:*"
néquè síbilus	*neither does the whisper*	hæc éadem,	*this same reed* taught us,
veniéntis Aústri	*of the coming south-wind*	"Cújum pécus?	"*Whose sheep are these?*
tántùm,	charm me *so much,*	"An Meliboéi?"	"*Are they Meliboéus's?*"
nèc lítora	*nor the shores*	*MO.* At tu,	MO. *But do you,*
percússa flúctu,	*lashed by the wave,*	Menálca,	*Menálcas,*
nèc flúmina	*nor rivers*	súme pédum	*take* this *crook*
quæ decúrrunt	*which glide down*	formósum	*bonny*
inter saxósas válles	*among stony vales*	páribus nódis	*with uniform knobs*
tàm júvant me.	*so delight me.*	átquè aére;	*and brass;*
ME. Antè	ME. *First*	quod Antígenes,	*which Antigenës,*
nos donábimus te	*will we present you*	cùm	*though*
hâc frágili cicútâ:	*with this crisp reed:*	saépe rogáret me,	*he often asked* it of *me,*
hæc	*this reed*	(et tùm	(*and at that time*
dócuit nos,	*taught us,*	érat dignus amári)	*he was worthy to be loved*)
"Córydon ardébat	"*Córydon burned*	non túlit.	*obtained not.*

MORE FREE TRANSLATION.

For neither the whistling of the rising breeze, nor shores lashed by the billow, nor rivers hurrying onward through rocky dells, delight me so much.

Menalcas. First will I present you with this slim pipe: this taught me, "*Córydon loved pretty Aléxis:*" this same pipe, "*Whose sheep are these? Are they Melibœus's?*"

Mopsus. But do you, Menálcas, accept of this crook, handsome with uniform knobs and brass; which Antígenës, though he often asked it of me, obtained not; and yet was he worthy of my regard.

82. veniéntis síbilus Aústri, *the hissing* or *whisper of the coming south-wind*, more freely, *the whistling of the rising gale.* Menálcas had previously compared the sweetness of Mopsus's song to the great delight rest gives to the weary, and spring water to the thirsty: Mopsus returning the compliment, affirms that the verses of Menálcas are more pleasing to the ear than the voice of the rising breeze, than the murmur of the rolling wave, or even the echo of streams running through rocky valleys.

85. hâc te nos frágili donábimus ántè cicútâ, *first of all* (or, *before you give us any thing,*) *we will present you with this frail* or *delicate pipe*, literally, *this hemlock-stalk;* being the reed or pipe on which we first sang the "*Aléxis*" and "*Palæmon.*"

86. In this line and the next Virgil broadly insinuates that he himself is Menálcas, by hinting that the '*Aléxis*' and '*Palæmon*' were composed by that shepherd. By these two verses it is manifest, that the second and third Eclogues were written before the present one. Heyne is of opinion that the Pastorals of Virgil were published in the following order, II, III, V, I, IX, VI, IV, VIII, VII, X.

90. formósum páribus nódis átquè aére, *beautiful with equidistant* or *even-sized knobs and brass*, that is, *ornamented* or *beautiful with knots all similar to one another, and mounted with brass.* The value of the crook is further enhanced by the consideration that the respected Antígenës, (another shepherd,) had repeatedly begged to obtain it, but in vain.

END OF THE FIFTH ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA SEXTA.

SILENUS.

1	PRIMA Syracosio dignata est ludere versu	⏑⏑–⏑⏑–⏑⏑–⏑–⏑⏑–⏑–
2	nostra, nequè erubuit silvas habitare, Thalia.	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑
3	Cùm canerem reges et prœlia, Cynthius aurem	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑
4	vellit, et admonuit: "Pastorem, Tityre, pingues	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑
5	pascere oportet oves, deductum dicere carmen."	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑
6	Nùnc ego (namquè supèr tibi erunt, qui dicere laudes,	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑
7	Vare, tuas cupiant, et tristia condere bella)	⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑

SYNTHETICAL ORDER.

Nóstra Thalía príma est dignáta lúdere Syracósio vérsu, néquè *ílla* erúbuit habitáre sílvas. Cùm *égo* cánerem réges et proélia, Cýnthius véllit *méam* aúrem, et admónuit *me*: "*Id* opórtet pastórem, *O* Títyre, "páscere píngues óves, dícere dedúctum cármen." Nùnc égo (námquè *pŏëtæ* érunt tíbi súper *número*, *O* Váre, qui *pŏëtæ* cúpiant dícere túas laúdes, et cóndere *túa* trístia bélla)

LITERAL ORDER AND TRANSLATION.

Nóstra Thalía	*Our Thalía*	"páscere óves	"*to feed his sheep*
príma dignáta est	*first deigned*	"píngues,	"*fat,*
lúdere	*to sport*	"dícere	"*to sing*
Syracósio vérsu,	*in Syracúsan verse,*	"dedúctum cármen."	"*an attenuate strain.*"
néquè erúbuit	*nor blushed she*	Nùnc égo	*Now I*
habitáre sílvas.	*to inhabit the woods.*	(námquè érunt tíbi	*(for there will be to thee*
Cùm cánerem	*When I sang of*	súpèr,	*more than enow,*
réges et proélia,	*kings and battles,*	Váre,	*O Varus,*
Cýnthius véllit aúrem,	*Apóllo twitched my ear,*	qui cúpiant	*who may wish*
et admónuit:	*and admonished* me:	dícere túas laúdes,	*to celebrate thy praises,*
"Opórtet pastórem,	"*It behoves a shepherd,*	et cóndere	*and to record*
"Títyre,	"*Tityrus,*	trístia bélla)	thy *mournful wars*)

MORE FREE TRANSLATION.

MY Thalía condescended the first to sport in Sicílian verse, nor felt she ashamed to inhabit the woods. When I offered to sing of kings and of battles, Cýnthius twitched mine ear, and admonished me:—"*It becomes a shepherd, Títyrus, to feed his fattening "sheep, to chant a humble strain.*" Now will I (for you will have a superabundance, Varus, of those who will wish to celebrate thy praises, and to record thy distressing wars)

1. príma, *the first*, or, *before any other;* meaning that Virgil himself was the first of the Latins who had ever condescended to write pastorals. Plautus, Ennius, and Lucrétius, had favored their countrymen with comedies, tragedies, annals, and satires, but none of the Romans had thought pastoral pöetry deserving of notice:—Syracósio vérsu, *in Syracúsan verse*, out of compliment to Theócritus, who was a native of Sýracuse. That the third syllable of "Syracúsio," or rather of "Syracoúsio," might be short, the poet changes the "u" or rather "ou" into "o;" that is, he drops the "u" of the diphthong, and retains the short "o."

2. Thalía was one of the nine Muses, and seems here to be put simply for "Músa."

3. cùm cánerem, *when I sang* or rather *would be singing*, that is, *when I felt desirous and offered to sing:* alluding to an attempt, which Virgil is said to have made, to sing the actions of the Alban kings, before he betook himself to pastorals:—Cýnthius, *Apóllo;* so called from Cynthus, a mountain of Delos, and the birth place both of Apŏllo and Diána.

4. In this verse, Virgil owns that Apóllo called him Títyrus: an acknowledgment rendering it probable that the first Eclogue was written before this one:—píngues, *fat;* but whether the sense is, "*to feed the fat sheep*, or, *to feed the sheep fat*," is not clear. Sérvius, however, interprets "píngues páscere" by "páscere ut pinguéscant" *to feed that they may fatten;* a very rational construction.

5. dedúctum cármen, *a reduced* or *thin-spun lay;* a metaphor taken from wool.

6. súpèr érunt, *there will be over-enough*, that is, *there will be poets enow and more than enow.*

7. Váre, *O Varus:* but commentators are not agreed, concerning the particular Varus here meant. Many contend for *Alphénus Varus:* some for *Quintílius Varus* of *Cremóna:* but the more generally received opinion is, that *Quintus Atius Varus* or *Públius Quintílius Varus*, was the person:—trístia béllа, *sorrowful wars:* not sorrowful to Varus, but to his enemies, and his country in general.

8	agrestem tenui meditabor arundine Musam.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
9	Non injussa cano: si quis tamèn hæc quoquè, si quis	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
10	captus amore leget, te nostræ, Vare, myricæ,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
11	te nemus omne canet: nèc Phœbo gratior ulla est,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
12	quàm sibi quæ Vari præscripsit pagina nomen.	-⏑⏑|--|--|--|-⏑⏑|-⏑
13	Pergite, Pierides. "Chromis et Mnasylus in antro	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
14	"Silenum pueri somno vidère jacentem,	--|-⏑⏑|--|--|-⏑⏑|-⏑
15	"inflatum hesterno venas, ut sempèr, Iaccho.	--|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

meditábor agréstem Músam ténui arúndine. *Ego* non cáno injússa *cármina:* támèn si quis léget hæc *cármina* quóquè, si quis, cáptus amóre *nóstræ Músæ, léget hæc cármina*, nóstræ myrícæ *cánent* te, *O* Váre, ómne némus cánet te: nèc úlla página est grátior Phoébo, quàm *úlla página* quæ *página* præscripsit sibi nómen Vári. Pérgite *vos, O* Piérides. "Púeri Chrómis et Mnasýlus vidère Silénum jacéntem sómno in "ántro, inflátum *quóàd* vénas, ut sémpèr, hestérno Iáccho.

LITERAL ORDER AND TRANSLATION.

meditábor	*will exercise*	nèc est	*nor is*
agréstem Músam	my *rural Muse*	úlla página	*any page*
ténui arúndine.	*on the slender reed.*	grátior Phoébo	*more grateful to Phœbus*
Injússa	*Forbidden lays*	quàm	*than*
non cáno:	*I sing not:*	quæ	*that which*
támèn	*howbeit*	præscrípsit sibi	*hath prefixed to it*
si quis,	*if any one,*	nómen Vári.	*the name of Varus.*
si quis	*any one*	Pérgite Piérides.	*Proceed, Muses.*
cáptus amóre	*taken with love* of them	"Púeri	"*The youths*
léget	*shall read*	"Chrómis et Mnasýlus	"*Chromis and Mnasylus*
quóquè hæc,	*even these,*	"vidère Silénum	"*saw Silénus*
te, Váre,	*thee, Varus,*	"jacéntem sómno	"*lying in a sleep*
nóstræ myrícæ,	*our tamarisks,*	"in ántro,	"*in a cave,*
te	*thee*	"inflátum vénas,	"*swoln as to his veins,*
ómne némus	*every grove*	"ut sémpèr,	"*as always,*
cánet:	*shall resound:*	"hestérno Iáccho.	"*with yesternight's wine.*

MORE FREE TRANSLATION.

exercise my rural Muse on the slender pipe. Forbidden lays I sing not: yet if any one shall read even these, if any one enamoured of our Muse shall read them, thee, Varus, our tamarisks, thee every grove shall resound: nor is any page more pleasing to Apóllo, than that which in its front has written on it the name of Varus.

Proceed, Muses.

"The youths Chromis and Mnasýlus saw Silénus lying in a cavern asleep, his veins "distended, as usual, with the wine of the preceding day.

8. meditábor Músam, *I will compose* or *set to music a song—I will trill* or *quaver an air—I will exercise the Muse.* See the note on the second verse of the first Eclogue.

9. non injússa cáno, *I sing not forbidden strains*, that is, I do not attempt kings and battles, themes which Cynthius has warned or forbidden me not to sing: or, the meaning may be, "*I sing not unbidden strains*," that is, "*I sing not without orders*," either from Varus or some one else; therefore "*I sing bidden strains;*" but this acceptation is, to me, I confess, less apposite, although many, indeed, prefer it to the other:—hæc quóquè, *these even* or *these also.*

10. myrícæ, *támarisks:* see Eclogue IV. 2.

11. te némus ómne cánet, *thee every grove shall sing:* for, although the God of song hath deterred me from describing thy actions in epic poetry, yet shall frequent mention be made of thee in these my Bucolics or Pastorals.

12. sibi quæ præscrípsit, literally, *which has prescribed to itself* or *upon itself*, freely, *which has prefixed to it* or *which bears inscribed on its face.*

13. Piérides, *ye Piérian maids:* see Eclogue III. 85.—Some will have Chromis and Mnasylus to be young satyrs, because the *Siléni*, before they grow old, are satyrs; others, and, perhaps, with greater correctness, take them to be young shepherds.

14. Silénus was a sort of demigod, the tutor and companion of Bacchus. He was represented as an elderly person, of very convivial habits, but, almost perpetually, drunk:—púeri, *the boys* or *youths*, or, as some render it, *the young satyrs*:—sómno jacéntem, *prostrate with sleep*, that is, *lying asleep.*

15. inflátum vénas, *inflated* or *blown out as to his veins*, that is, *flushed and tumid*, the effect of copious drinking:—hestérno Iáccho, *with yesterday's Iácchus* or *wine.* Here the poet uses "Iáccho," in the same sense as he uses "Báccho;" in verse 69 of the fifth Eclogue, above:—ut sémpèr, *as always* or *as usual—agreeably to his custom.*

16	"Serta procùl tantùm capiti delapsa jacebant;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
17	"et gravis attritâ pendebat cantharus ansâ.	-⏑⏑|--|--|--|-⏑⏑|--
18	"Aggressi (nàm sæpè senex spe carminis ambo	--|--|-⏑⏑|--|-⏑⏑|--
19	"luserat) injiciunt ipsis ex vincula sertis.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
20	"Addit se sociam, timidisque supervenit, Ægle;	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
21	"Ægle, Naïadum pulcherrima: jámque videnti	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
22	"sanguineis frontem moris et tempora pingit.	-⏑⏑|--|--|--|-⏑⏑|-⏑
23	"Ille dolum ridens, 'Quò vincula nectitis?' inquit.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
24	"'Solvite me, pueri: satìs est potuisse videri.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"Sérta *éjus*, delápsa cápiti, jacébant prócùl tántùm; et grávis cántharus *éjus* pendébat *sùâ* attrítâ ánsâ.
"*Hi púeri* aggréssi (nàm sénex saépè lúserat ámbo spe cárminis) injíciunt víncula *éi* ex ípsis sértis. Æ-
"gle áddit se sóciam *his púeris*, átquè *ílla* supérvenit *his* tímidis; Ægle, pulchérrima Náiadum: átquè
"*ílla* píngit *éi*, jàm vidénti, frontem et témpora sanguíneis móris. Ille, rídens dólum, ínquit, 'Quò néc-
"'titis *vos* víncula *mihi?*' 'Sólvite *vos* me, *O* púeri: *id* est sátìs *vos* vidéri potuísse *vincire me.*

LITERAL ORDER AND TRANSLATION.

"Sérta,	*"His garland,*	"tímidis;	*"to them timorous;*
"delápsa cápiti,	*"having fallen from his head,*	"Ægle, pulchérrima	*"Ægle, the fairest*
"jacébant	*"lay*	"Náiadum:	*"of the Naïds:*
"tántùm prócùl;	*"only a little way off;*	"átquè jàm vidénti,	*"and to him now seeing,*
"et grávis cántharus	*"and his heavy tankard*	"píngit frontem	*"she paints the forehead*
"pendébat	*"was hanging*	"et témpora	*"and temples*
"attrítâ ánsâ.	*"by its worn handle.*	"sanguíneis móris.	*"with ruddy mulberries.*
"Aggréssi	*"Having seized him*	"Ille,	*"He,*
"(nàm saépè sénex	*"(for oft had the veteran*	"rídens dólum,	*"laughing at the trick,*
"lúserat ámbo	*"beguiled both of them*	"ínquit,	*"says,*
"spe cárminis)	*"with the hope of a song)*	"'Quò	*"'Wherefore*
"injíciunt víncula	*"they put ligatures on* him	"'nèctitis víncula?"	*"'bind ye bands?*
"ex ípsis sértis.	*"of his very garland.*	"'Sólvite me, púeri:	*"'Loose me, lads:*
"Ægle áddit se	*"Ægle adds herself*	"'est sátìs	*"'it is enough*
"sóciam,	*"an associate,*	"'vidéri	*"'that you appear*
"átquè supérvenit	*"and comes unexpectedly up*	"'potuisse.	*"'to have been able.*

MORE FREE TRANSLATION.

"His garland, fallen from his head, lay just by; and his massive tankard was hang-
"ing by its worn handle.

"Having seized him (for often had the old demigod amused both of them with the
"hope of a song,) they bind him with the ribbands of his own garland.

"Æglë joins herself an associate, and comes unexpectedly on the timorous young-
"sters; Æglë, the fairest of the Naïds: and just as he is opening his eyes she paints his
"forehead and temples with red-sapped mulberries.

"He, smiling at the trick, says, '*Why fasten you fastenings? Unbind me, lads: it is*
"'*sufficient that ye seem to have had me in your power.*

16. prócùl tántùm, *at a distance only*, an idiomatical mode of expressing, "*a little way off.*"

17. grávis cántharus, *his heavy* (and it may thence be presumed, *capacious*) *tankard:* the *cántharus* was a drinking vessel in the form of a *beetle*, with an ear or handle at the end:—attrítâ ánsâ, *by its ear worn* or *rubbed away;* through long and frequent use.

18. ámbo, *both of them:* here the poet, in imitation of the Greek, uses "ámbo," like a dual number for "ámbos."

19. injíciunt víncula, *they cast nooses* or *bonds on him*, that is, *they bind him with bandages.*

20. áddit se sóciam, timidísque supérvenit Ægle, *Æglë adds herself as a companion, and comes unexpectedly on the timid* or *startled youngsters.*

21. Náiadum, *of the Naïds*, namely, the Nymphs who presided over running water. Here we have "Náiadum" a quadrisyllable, but in the tenth Eclogue we read "Naíades," a trisyllable:—jàm vidénti, *to him now seeing*, that is, *just as he begins to awake and to open his eyes.*

22. sanguíneis móris, *with red-staining mulberries.* This fruit, it is said, was originally white, but was changed into red by the blood of Pyramus and Thisbē. See Ovid's Metamórphosēs, B. IV. 54.

24. sátìs est potuísse vidéri, *it is enough you seem to have been able:* yet this easy sentence no one has ever, as far as I know, translated rightly. Martyn renders the words, "*it is enough that I have been made visible;*" Davidson, "*it is enough that I have suffered myself to be seen!*" Ruæus's interpretation is, "súfficit quòd potúerim deprehéndi à vóbis!"

25	"'Carmina, quæ vultis, cognoscite: carmina vobis;	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
26	"'huic aliud mercedis erit.' Simùl incipit ipse.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
27	"Tùm verò in numerum Faunosque ferasque videres	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
28	"ludere, tùm rigidas motare cacumina quercus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
29	"Nèc tantùm Phœbo gaudet Parnassia rupes;	--|--|--|--|-⏑⏑|--
30	"nèc tantùm Rhodope mirantur et Ismarus Orphea.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
31	"Namquè canebat, utì magnum per inane coacta	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
32	"semina terrarumque animæque marisque fuissent,	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"'Cognóscite *vos éa* cármina, quæ *cármina vos* vúltis *cognóscere:* cármina *érunt* vóbis: áliud mercédis "'érit huic *Nymphæ*.' Símùl ípse íncipit *cánere*. Tùm vérò *tu* vidéres átquè Faúnos átquè féras lúdere "in númerum, tùm *tu vidéres* rígidas quércus motáre *súa* cacúmina. Nèc Parnássia rúpes gaúdet tán- "tùm Phoébo, nèc Rhódope et Ismarus mirántur Orphea tántùm. Námquè *Silénus* canébat, útì sémi- "na átquè terrárum, átquè ánimæ, átquè máris fuíssent coácta per mágnum ináne *spátium*,

LITERAL ORDER AND TRANSLATION.

"'Cognóscite cármina	"'*Hear the lays*	"Nèc gaúdet	"*Nor delights*
"'quæ vúltis;	"'*which ye desire;*	"Parnássia rúpes	"*the Parnássian rock*
"'cármina vóbis:	"'*there are lays for you:*	"tántùm	"*so much*
"'huic érit	"'*to her there shall be*	"Phoébo;	"*in Phœbus;*
"'áliud	"'*another sort*	"nèc	"*nor do*
"'mercédis.'	"'*of recompense.*'	"Rhódope et Ismarus	"*Rhódopë and Ismarus*
"Símùl	"*At the same time*	"mirántur Orphea	"*admire their Orpheus*
"ípse íncipit.	"*himself begins.*	"tántùm.	"*so much.*
"Tùm vérò	"*Then indeed*	"Námquè canébat,	"*For he sang,*
"vidéres	"*mightest thou see*	"útì	"*how*
"átquè Faúnos	"*both the Fauns*	"per mágnum ináne	"*through the vast void*
"átquè féras	"*and the wild beasts*	"sémina	"*the seeds*
"lúdere in númerum,	"*to caper to the measure,*	"átquè terrárum,	"*both of earth,*
"tùm	"*then,* too,	"átquè ánimæ,	"*and of air,*
"rígidas quércus	"*the rigid oaks*	"átquè máris,	"*and of sea,*
"motáre cacúmina.	"*to wag their tops.*	"fuíssent coácta,	"*were brought together,*

MORE FREE TRANSLATION.

"'*Listen to the songs which ye wish for: songs there are for you: unto her there shall be* "'*another sort of recompense.*' Immediately he begins. Then indeed you could see the "Fauns and wild beasts frisking to the measure,—and the stubborn oaks waving their "heads. Nor rejoices the Parnássian rock so much in Apóllo, neither do Rhódopë and "Ismarus so much admire their Orpheus. For he sang, how, throughout the immense "void, the atoms of earth, and of air, and of water, had been congregated into one mass,

27. in númerum, very literally, *into number*, but freely, *to the measure of the strain*, that is, *keeping time with the music:*—Faúnos, *the Fauns*, rural deities having the legs, feet, and ears of a goat; with the rest of the body of the human form:—for "ferásque" some copies have "silvásque."

28. lúdere, *to sport* or *to frisk—to skip* or *to gambol:*—motáre cacúmina, *to move* or *wag their tops*, that is, *bobbing, as to their summits, and observing, to all appearance, the strictest time with the tune.*

28. Parnássia rúpes, *the Parnássian rock*, a two-peaked mount of Phocis, in the vicinity of Hélicon and of Cithæron. It is of considerable altitude, and was sacred to the Muses, to Apóllo, and Bacchus. On a clear day it was visible to the citadel of Corinth, from which it was distant about 80 miles.

30. Rhódopë is a lofty mountain of Thrace, extending as far as the Euxine sea, in an easterly direction all across the country. This mountain is represented ringing with the sad lamentations of the Dryads for the unfortunate fate of Eurýdicë in the fourth book of the Georgics:—for "mirántur," the reading of the Roman and oblong manuscripts, the common lection is "mirátur." Ismarus, is another mountain of Thrace, near the Hebrus, very rugged, but in former times it was covered with vines and olives; and at the foot of it there was a town of the same name:—here the scanning, it will be perceived requires "Orphea" to be pronounced as a dissyllable: see the note at verse 57 of the fourth Eclogue, above. In like manner we find "Prométhei," a trisyllable, in verse 42, below.

31. mágnum per ináne, *throughout the vast void* or *the immense empty space.* According to Epicúrus, a philosopher of Athens, born at Gargéttus about 341 years before Christ, there were two original, and entirely distinct, principles; the "*plénum*" and the "*ináne*," that is, "*body*" and "*void*," or, in other words, "*matter*" and "*space.*"

32. sémina, *the seeds* or *rudiments—the atoms* or *particles:* these, according to Epicúrus, were originally scattered all over *the immense void;* but were afterwards brought into a sort of union. How they became scattered, and by whom they were collected he does not tell us! In this verse "ánima" is used for "*air*," and "máre" for "*water.*"

33	"et liquidi simùl ignis: ut his exordia primis	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
34	"omnia, et ipse tener mundi concreverit orbis.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
35	"Tùm durare solum, et discludere Nerea ponto	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
36	"cœperit, et rerum paulatìm sumere formas:	-⏑⏑|--|--|--|-⏑⏑|--
37	"jámque novum ut terræ stupeant lucescere solem;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
38	"altiùs atquè cadant submotis nubibus imbres:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
39	"incipiant silvæ cùm primùm surgere, cúmque	-⏑⏑|--|--|--|-⏑⏑|-⏑
40	"rara per ignotos errent animalia montes.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"et símùl líquidi ígnis: ut *ex* his prímis *eleméntis* ómnia exórdia *coalúerint*, et *ut* ípse téner órbis múndi "concréverit. Tùm *ut* sólum coéperit duráre, et disclúdere Nérea pónto, et paulátìm súmere fórmas ré- "rum: átquè ut térræ jàm stúpeant nóvum sólem lucéscere; átquè *ut* ímbres cádant *de* núbibus submó- "tis áltiùs *súpra térram:* cùm prímùm sílvæ incípiant súrgere, átquè cum *primùm* rára animália érrent "per ignótos móntes.

LITERAL ORDER AND TRANSLATION.

"et	"*and*	"fórmas rérum:	"*the shapes of things:*
"símùl	"*at the same time*	"átquè jàm	"*and now*
"líquidi ígnis:	"*of ethereal fire:*	"ut	"*how*
"ut	"*how*	"térræ	"*the regions of earth*
"his prímis	"*from these first principles*	"stúpeant	"*behold with amazement*
"ómnia exórdia,	"*all the elements,*	"nóvum sólem	"*the new Sun*
"et	"*and*	"lucéscere;	"*shine;*
"téner órbis	"*the fresh globe*	"átquè	"*and* how
"ípse	"*itself*	"núbibus	"*from the clouds*
"múndi	"*of the world*	"submótis áltiùs	"*suspended more loftily*
"concréverit.	"*grew.*	"ímbres cádant:	"*the showers descend:*
"Tùm	"*Then*	"cùm prímùm	"*when for the first time*
"sólum	"how *the soil*	"sílvæ	"*the woods*
"coéperit duráre,	"*began to harden,*	"incípiant súrgere,	"*begin to rise,*
"et	"*and*	"átquè	"*and*
"disclúdere Nérea	"*to shut up the waters*	"cùm animália	"*when the living creatures*
"pónto,	"*in the bed of the deep,*	"rára	"*few in number*
"et	"*and*	"érrent	"*range*
"paulátìm	"*by degrees*	"per	"*over*
"súmere	"*to assume*	"ignótos móntes.	"*the unknown mountains.*

MORE FREE TRANSLATION.

"and of ethereal fire at the same time:—how from these constituent particles all the "elements, and the world's fresh globe itself concorporated.

"Then, how the surface began to harden, and to confine the waters to the cavity of "the deep, and to assume by degrees the appearances of things:—and now, how the "Earth was amazed at the shining of the new Sun; and how, from the clouds suspend- "ed on high, the showers descend:—when-that for the first time, the woods begin to "rise, and when the animals, yet few in number, range over the unknown mountains.

33. líquidi ígnis, *of liquid* or *pure fire:* these four bodies, viz., *earth*, *air*, *water*, and *fire*, were, in the dark ages of science, thought to be simple substances, and had, therefore, the name of "*elements;*" a term implying that all other substances were modifications and combinations of these:—exórdia, *original* or *primary productions.*

34. téner múndi órbis, *the unfirm* or (*by reason of its newness*) *soft ball of the world*, that is, *the terrestrial globe of the Earth, as yet in its infancy:*—concréverit, *may have concreted* or *grown together;* viz. *by accumulating round a núcleus or centre, and adhering to that núcleus or centre*, to which every particle of matter is constantly tending by the innate power of gravitation.

35. sólum, *the soil* or *surface of the ground;* so called because trodden upon by the human foot, the sole of which was by the earlier Latins termed "sólum:"—disclúdere Nérea, literally, *to shut up Néreus apart.* Néreus, a sea god, son of Océanus and Terra, and father of the Néreïds, is here figuratively put for "*the waters.*"—By "pónto" in this verse, it will be perceived, we are to understand the "*cavity* or *bed of the deep,*" and not "*the deep itself.*" Heyne places a semicolon after "órbis" of the preceding line, conceiving the ordo to be, "órbis múndi coéperit duráre sólum;" nor badly.

36. et rérum paulátìm súmere fórmas, *and gradually to take* or *assume the form of things*, that is, *by degrees to be covered with vegetation; and to give birth to all the animate and inanimate forms which abound either in its womb or on its surface.*

40. For "ignótos" some of the ancient MSS. have "ignáros," a reading which admits of defence.

41	" Hinc lapides Pyrrhæ jactos, Saturnia regna,	-⏑⏑|--|--|--|-⏑⏑|-⏑
42	" Caucaseasque refert volucres, furtumque Promethei.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
43	" His adjungit, Hylan nautæ quo fonte relictum	--|-⏑⏑|--|--|-⏑⏑|-⏑
44	" clamâssent; ut litus, 'Hyla, Hyla,' omne sonaret.	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
45	" Et fortunatam, si nunquàm armenta fuissent,	--|--|--|--|-⏑⏑|--
46	" Pasiphaën nivei solatur amore juvenci.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
47	" Ah! virgo infelix, quæ te dementia cepit!	--|--|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

" Hînc *ille* réfert jáctos lápides Pýrrhæ, *et* Satúrnia régna, átquè Caucáseas vólucres, átquè fúrtum Pro-
" méthei. *Ille* adjúngit his *fábulis*, quo fónte *Argo*naútæ clamavíssent Hýlan relíctum *ab ipsis*; ut ómne
" lítus soná́ret 'Hýla, Hýla.' Et *ille* solátur Pasíphäen (fortunátam *mulierem* si arménta núnquàm fuís-
" sent) amóre nívei juvénci. Ah! infélix vírgo, quæ deméntia cépit te!

LITERAL ORDER AND TRANSLATION.

" Hînc	" *After this*	" ómne lítus	" *all the shore*
" réfert	" *he relates*	" sonáret,	" *resounded,*
" jáctos lápides	" *the cast stones*	" 'Hýla, Hýla.'	" '*Hylas, Hylas.*'
" Pýrrhæ,	" *of Pyrrha,*	" Et	" *And*
" Satúrnia régna,	" *the Satúrnian reigns,*	" solátur	" *he consoles*
" átquè	" *and*	" Pasíphäen	" *Pasíphaë*
" Caucáseas vólucres,	" *the Caucásean birds,*	" (fortunátam	" (*a fortunate woman*
" átquè	" *and*	" si arménta	" *if herds*
" fúrtum Prométhei.	" *the theft of Prométheus.*	" núnquàm fuissent)	" *had never been*)
" His	" *To these*	" amóre	" *in her love*
" adjúngit,	" *he adjoins,*	" nívei juvénci.	" *of the snow-white bull.*
" quo fónte	" *at what fountain*	" Ah!	" *Alas!*
" naútæ clamâssent	" *the mariners called aloud*	" infélix vírgo,	" *hapless maid,*
" Hýlan relíctum;	" *for Hylas left behind;*	" quæ deméntia	" *what madness*
" ut	" *so that*	" cépit te!	" *seized thee!*

MORE FREE TRANSLATION.

" He next relates the stones thrown by Pyrrha, the reign of Saturn, and the birds " of Caúcasus, and the theft of Prométheus.

" To these he adds, at what fountain the Argonauts called aloud on lost Hylas; so " that all the coast re-echoed '*Hylas, Hylas.*'

" And he consoles Pasíphaë (happy if herds had never been) in her passion for the " snow-white bull. Ah! wretched maid, what insanity possessed you!

41. Silénus having finished the history of the formation of the world proceeds to sing of the golden reign of Saturn, and of the introduction of fire by Prométheus: also, of the overwhelming flood that deluged the Earth in the days of Deucálion, king of Théssaly; and the restoration of the human race by the means recommended by Themis. The order of these events, however, is here so extremely confused, that many consider the text corrupt. Pyrrha was the wife of Deucálion, and by the advice of the oracle of Themis, she and her husband, by casting the bones of their grandmother, namely, the stones of the Earth, behind them, repaired the loss of the human race; for these stones, as fast as they threw them, became men and women.—The reign of Saturn was noticed at verse 6 of the fourth Eclogue.

42. *The birds of Caúcasus, and the theft of Prométheus.* The cunning Prométheus, a son of Iápetus by Clýmenë, having (it was said) formed a man out of clay, animated him with fire which he stole from the chariot of the sun. Some, however, report, that he only introduced fire among men, and pointed out to them its various uses. He was, for this, chained to a rock upon mount Caúcasus; and there, either a vulture, or an eagle, continually fed on his liver, which grew as fast as it was devoured. In this line the scanning requires "Prométhei" to be a trisyllable, as was noticed at verse 30, above.

43. Hylas was an amiable youth who accompanied Hérculës in the Argonaútic expedition. Having been sent to draw water at a fountain on the Asiatic coast, he fell in, and was drowned; or, according to others, he was carried away by the Naïds.

44. In the first "Hýla" of this verse, the terminational vowel is neither elided nor shortened; and in the second "Hyla" it is not elided, but it is shortened: this is after the Greek manner, and the effect is extremely pleasing and expressive.

46. Pasíphaë was daughter of the Sun, and wife of Minos, king of Crete. She is said to have fallen in love with a white bull; but some critics explain this, by telling us that a gentleman of the name of Bull was her paramour. Whether this gentleman (but he could be no gentleman,) was in any way related to honest John, we are not informed; neither, if Minos had brought an action against him for *criminal conversation* with his lady, is it known, at how much the damages might have been laid. The celebrated monster called the Minotaur was (in part) the fruit of Pasíphaë's incontinence. This monster many interpret to have been twin boys,—whereof the one resembled Minos; the other, Taurus.

48	"Prœtides implêrunt falsis mugitibus agros:	⏑⏑⏓–⏓–⏓–⏓⏑⏑⏓–
49	"àt non tàm turpes pecudum tamèn ulla secuta est	–⏓–⏓–⏑⏑⏓–⏑⏑⏓–⏑⏑⏓–
50	"concubitus, quamvìs collo timuisset aratrum,	⏑⏑⏓–⏓–⏓–⏑⏑⏓–⏑⏑⏓–⏑
51	"et sæpè in levi quæsîsset cornua fronte.	–⏓–⏓–⏓–⏓–⏑⏑⏓–⏑
52	"Ah! virgo infelix, tu nùnc in montibus erras!	–⏓–⏓–⏓–⏓–⏑⏑⏓––
53	"Ille, latus niveum molli fultus hyacintho,	⏑⏑⏓–⏑⏑⏓–⏓–⏓–⏑⏑⏓––
54	"ilice sub nigrâ pallentes ruminat herbas,	⏑⏑⏓–⏓–⏓–⏓–⏑⏑⏓––
55	"aùt aliquam in magno sequitur grege. Claudite, Nymphæ,	*d s d d d s*

SYNTHETICAL ORDER.

"Proétides implevérunt ágros fálsis mugítibus, áttamèn non úlla *eárum* est secúta tàm túrpes concúbi-
"tus pécudum, quámvìs *síngula eárum* timuísset arátrum *súo* cóllo, et saépè quæsivísset córnua in *súâ*
"lévi frónte. Ah! infélix vírgo, *Pasíphaë*, tu nùnc érras in móntibus! Ille, (*némpè, juvéncus*) fúltus *quó-*
"*ad súum* níveum látus mólli hyacíntho, rúminat palléntes hérbas sub nígrâ ílice; aùt séquitur áliquam
"*váccam* in mágno grége! *O* Nýmphæ, claúdite *vos*,

LITERAL ORDER AND TRANSLATION.

"Proétides	"*The daughters of Prœtus*	"infélix vírgo,	"*hapless maid,*
"implêrunt ágros	"*filled the fields*	"tu	"*thou*
"fálsis mugítibus:	"*with imaginary lowings:*	"nùnc érras	"*now roamest*
"àt támèn	"*but yet*	"in móntibus!	"*on the mountains!*
"non úlla	"*no one of them*	"Ille,	"*He,*
"secúta est	"*sought for*	"fúltus	"*propped*
"tàm túrpes concúbitus	"*such vile embraces*	"níveum látus	"*as to his snowy side*
"pécudum,	"*of cattle,*	"mólli hyacíntho,	"*with soft hyacinth,*
"quámvìs	"*although*	"rúminat	"*ruminates*
"timuísset	"*she might have dreaded*	"palléntes hérbas	"*the pallid herbs*
"arátrum	"*the plough*	"sub nígrâ ílice;	"*under a gloomy holm;*
"cóllo,	"*on her neck,*	"aùt	"*or*
"et saépè	"*and often*	"séquitur áliquam	"*follows some cow*
"quæsîsset córnua	"*have felt for horns*	"in mágno grége.	"*in the numerous herd.*
"in lévi frónte.	"*on her smooth forehead.*	"Claúdite,	"*Shut up,*
"Ah!	"*Alas!*	"Nýmphæ,	"*O Nymphs,*

MORE FREE TRANSLATION.

"The daughters of Prœtus filled the plains with imaginary lowings, but yet no one of "them sought for such debasing enjoyment of cattle, though she dreaded the yoke for "her neck, and often felt for horns on her smooth front.

"Alas! hapless lady, you are now roving on the mountains. He, resting his snowy "side upon the soft gladder, ruminates the blanched herbage beneath a gloomy green-"holm, or else is following some female in the numerous herd. Shut up, ye Nymphs,

48. The Prœtidēs were the daughters of Prœtus, king of Argos, by his queen Stenobœa, called also Antia or Antiopē. These, having compared their beauty to that of Juno, were seized with madness; and, in their phrenzy, imagining themselves to be cows, they ran about the fields lowing. As, however, they were not really cows, their lowings are here termed *false* or *imaginary*.

52. ah! vírgo infélix, *ah! unhappy maiden*, with allusion to *Pasíphaë* of verse 46, above.

53. ílle, *he*, namely, "juvéncus" or "taúrus," *the bull:*—fúltus, literally, *propped* or *bolstered;* more freely, *resting*, in a transitive or middle sense. The final syllable of "fúltus" is here lengthened by cæsúra, and, in some measure, perhaps by the initial "h" which follows:—hyacíntho, *on the hyacinth*, or rather, *gladder*. By "hyacínthus," it ought to be observed, the ancients seldom (yea perhaps never) meant the flower which we now-a-days commonly call "*hyacinth;*" but they, more frequently, meant the "*martagon lily*," especially that variety of the *martagon*, termed (from its numerous dark spots) the "*tiger lily:*" sometimes, however, as here, "hyacínthus" unquestionably signifies *gladder* or *iris*, a species of sword grass, with a large purple flower. Now by referring to verse 45 of the third Eclogue, and to verse 20 of the fourth, or to verse 119 of the second Book of the Georgics, we readily perceive that there were both an herb and a shrub called *acánthus:* therefore it need not surprise us that two different plants should have the name of *hyacinth*, and yet neither of them be our *hyacinth*.

54. palléntes rúminat hérbas, *he chews again* or *ruminates the yellowish green herbs*. Ruminating animals, it is well known, swallow their food hastily; and afterwards, at their leisure, return it as *cud* into their mouths, and chew it over again. The cud is of a yellowish color, for the verdure of the grass soon fades in the first stomach. Other animals in general have only one stomach, but the ruminating animals are furnished with two, three, or four.

55. As the text of this verse occupies too much room to admit of the scanning in the same way as the other verses, without overrunning the regular width of the page, I have put letters to indicate the feet, namely, *d* for dactyle, and *s* for spondee.

56	"Dictææ Nymphæ, nemorum jàm claudite saltus;	--|--|-⏑⏑|--|-⏑⏑|--
57	"si quà fortè ferant oculis sese obvia nostris	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
58	"errabunda bovis vestigia: forsitàn illum	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
59	"aùt herbâ captum viridi, aùt armenta secutum,	--|--|-⏑⏑|--|-⏑⏑|-⏑
60	"perducant aliquæ stabula ad Gortynia vaccæ.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
61	"Tùm canit Hesperidum miratam mala puellam:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
62	"tùm Phaëthontiadas musco circumdat amaræ	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
63	"corticis, atquè solo proceras erigit alnos.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

"sáltus némorum, *O* Dictaéæ Nýmphæ, jàm claúdite *vos sáltus némorum;* si quà fórtè errabúnda vestí-
"gia bóvis férant sése óbvia nóstris óculis: fórsitàn áliquæ váccæ perdúcant íllum, aùt cáptum víridi hér-
"bâ, aùt secútum arménta, ad Gortýnia stábula. Tùm *ílle* cánit puéllam mirátam *aúrea* mála Hespéri-
"dum: tùm circúmdat Phaëthontíadas músco amáræ córticis, átquè érigit procéras álnos è sólo.

LITERAL ORDER AND TRANSLATION.

"Dictaéæ Nýmphæ,	*"ye Dictéan Nymphs,*	"víridi hérbâ,	*"with the green grass,*
"claúdite jàm	*"shut up now*	"aùt	*"or*
"sáltus némorum;	*"the lawns of the forests;*	"secútum arménta.	*"following the herds.*
"si fórtè	*"if perchance*	"Tùm	*"Then*
"errabúnda vestígia	*"the wandering footsteps*	"cánit puéllam	*"he sings the maiden*
"bóvis	*"of the bull*	"mirátam	*"charmed with*
"férant sése óbvia	*"bring themselves obvious*	"mála	*"the apples*
"quà	*"any where*	"Hespéridum:	*"of the Hespéridës:*
"nóstris óculis.	*"to our eyes.*	"tùm circúmdat	*"then he surrounds*
"Fórsitàn	*"Peradventure*	"Phaëthontíadas	*"the sisters of Pháëton*
"áliquæ váccæ	*"some heifers*	"músco	*"with moss*
"perdúcant íllum	*"may lead him on*	"amáræ córticis,	*"of bitter bark,*
"ad Gortýnia stábula,	*"to the Gortýnian stalls,*	"átquè érigit	*"and rears*
"aùt	*"either*	"procéras álnos	*"the tall alders*
"cáptum	*"captivated*	"sólo.	*"from the ground.*

MORE FREE TRANSLATION.

"shut up now, ye Dictéan Nymphs, the lawns of the forests; if by chance the wander-
"ing steps of my bull present themselves any where to our sight. Perhaps, either en-
"ticed by the verdant pasture, or following the herds, some heifers may lead him on to
"the Gortýnian stalls.

"After that, he sings the maiden who admired the apples of the Hespéridës: then he
"enwraps the sisters of Pháëton in moss of bitter bark, and uprears the stately alders
"from the ground.

56. Dictaéæ Nýmphæ, *O ye Dictéan* or *ye Cretan Nymphs;* for "Dicte" was the name of a mountain in Crete, the scene of Pasíphaë's amours, and seems here to be put for Crete itself:—némorum claúdite sáltus, *close the openings of the groves*, either by shutting the gates, or, by spreading the toils used in catching wild beasts. The original meaning of "sáltus" is "*bounding place*" or "*leap-hole*," being derived from "sáltum," the supine of "sálio, *I leap*," because at those openings, or gaps, the wild beasts, when pursued, bounded out of the forests. In this apóstrophë Silénus comforts Pasíphaë, by requesting the Nymphs to close the egresses of the groves.

58. fórsitàn, *peradventure* or *by chance;* expressive, according to the opinion of Sérvius, first, of a *fear* lest the bull should go on to Gnossus, the regal seat of Minos; and next of a *wish* that he should go to Gortýna. To me, as to Ruæus and to Heyne, the sense seems to be the very reverse.

60. Gortýna was a celebrated city of Crete, near to the ruins of which the famous labyrinth is still to be seen. The pastures in the neighbourhood of this city were the richest in all the world, and were fed on principally, if not solely, by the herds of the Sun.

61. The poet here alludes to the fable of Atalánta, daughter of Schœnus, king of Scyros, who lost the race she ran with prince Hippómenës, through her admiration of three golden apples, perhaps citrons, else pomegranates, which grew in the garden of the Hespéridës, in Africa; and which her cunning opponent threw out to divert her from her course. By this stratagem, which was devised by the goddess Venus, and artfully practised by the prince himself, Hippómenës obtained Atalánta in marriage; but he and his bride, having defiled the temple of Cybelë, in their impatience to consummate their nuptials, were changed into lions for their impiety.

62. The Heliadës or sisters of Pháëton, viz. Phaëtúsa, Lampétië, and Lampetúsa, were changed into alders, as they were bewailing the fate of their brother, who had fallen from the chariot of the sun into the river Po, formerly called the Erídanus. The celebrated fable of the rashness of Pháëton, and of his unsuccessful attempt to drive, for one day, the chariot of his father the Sun, is beautifully recorded by Ovid in his Metamórphosës, Book II. F. 1.

64	" Tùm canit, errantem Permessi ad flumina Gallum	-⏑⏑|--|--|--|-⏑⏑|-⏑
65	" Aonas in montes ut duxerit una Sororum;	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
66	" utque viro Phœbi chorus assurrexerit omnis:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
67	" ut Linus hæc illi divino carmine pastor,	-⏑⏑|--|--|--|-⏑⏑|-⏑
68	" floribus atquè apio crines ornatus amaro,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
69	" dixerit: '*Hos tibi dant calamos, èn accipe, Musæ,*	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
70	" ' *Ascræo quos antè seni; quibus ille solebat*	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
71	" ' *cantando rigidas deducere montibus ornos.*	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

" Tùm *ille* cánit, ut úna Sorórum dúxerit Gállum, errántem ad flúmina Perméssi, in Aonas móntes; át-
" què ut ómnis chórus Phoébi assurréxerit *huic* víro: ut pástor Línus, ornátus *quòàd súos* crínes *cum* flo-
" ribus átquè amáro ápio, díxerit hæc *vérba*ílli *in* divíno cármine:—' Músæ dant hos cálamos tíbi, èn
" ' áccipe *tu éos*, quos *cálamos illæ dedérunt* ántè Ascraéo séni; quíbus *cálamis* ílle solébat dedúcere rí-
" ' gidas órnos móntibus cantándo.

LITERAL ORDER AND TRANSLATION.

" Tùm cánit,	" *Then he sings,*	" átquè amáro ápio,	" *and bitter parsley,*
" ut	" *how*	" díxeritílli hæc	" *spake to him these* words
" úna Sorórum	" *one of the Sisters*	" divíno cármine:	" *in heavenly verse:*
" dúxerit Gállum,	" *conducted Gallus,*	" ' Músæ	" ' *The Muses*
" errántem	" *wandering*	" ' dant tíbi	" ' *give unto thee*
" ad flúmina	" *beside the streams*	" ' hos cálamos,	" ' *these reeds,*
" Perméssi,	" *of Perméssus,*	" ' èn áccipe,	" ' *lo! take* them,
" in Aonas móntes;	" *to the Aonian mountains;*	" ' quos	" ' *which*
" átquè ut	" *and how*	" ' ántè	" ' *aforetime* they gave
" ómnis chórus	" *the whole choir*	" ' Ascraéo séni;	" ' *to the Ascréan sage;*
" Phoébi	" *of Apóllo*	" ' cantándo	" ' *by playing*
" assuréxerit víro:	" *rose up to the man:*	" ' quíbus	" ' *upon which*
" ut	" *how*	" ' ílle solébat	" ' *he used*
" pástor Línus,	" *the shepherd Linus,*	" ' dedúcere	" ' *to draw down*
" ornátus crínes	" *adorned as to his hair*	" ' rígidas órnos	" ' *the rigid wild-ashes*
" flóribus	" *with flowers*	" ' móntibus.	" ' *from the mountains.*

MORE FREE TRANSLATION.

" Then he sings how one of the Muses led Gallus, wandering by the streams of Per-
" méssus, up to the Aónian mountains; and how the whole choir of Phœbus rose to do
" him honor: how the shepherd Linus, having his hair decorated with flowers and bit-
" ter smallage, addressed to him these words in celestial strain:—' *The Muses give unto*
" ' *you these pipes, lo! take them, which they aforetime gave to the aged Ascréan; wherewith*
" ' *he used to draw, by his playing, the unbending wild ash-trees down from the mountains.*

64. errántem Perméssi ad flúmina Gállum, *Gallus wandering at* or *near the streams of Perméssus*, a river of Bœótia, rising in mount Hélicon, and flowing almost all round it. This river was sacred to the Muses. Among the Romans there were many celebrated persons of the surname of *Gallus;* but it is of *Cornélius Gallus*, that Virgil here speaks, a knight who had rendered himself famous by his poetical, as well as his military talents. He was passionately fond of a young courtezan, called Lycóris or Cythéris, and celebrated her beauty in his poetry: but she proved faithless, and forsook him to follow Antony. This occasioned Virgil to write the tenth Eclogue.

65. Aónas in móntes, *unto the Aónian* or the *Bœótian mountains*, so called from Aon, a son of Neptune, who settled in Eubœa and Bœótia. The mountains more particularly alluded to, are Hélicon and Cithæron:—úna sorórum, *one of the sisters*, that is, *one of the nine Muses*. See the note at Ecl. III. 85.

66. víro assurréxerit, *rose* or *stood up to the man;* a tribute of honor, and a testimony of esteem.

67. Línus pástor, *Linus the shepherd:* Linus was a son of Apóllo by Psmámathë, daughter of Crotópus, king of Argos; or, as others say, by the Muse Terpsíchorë. The sense of this verse, as Heyne remarks, depends on the manner of pointing it: for by placing a comma after "ílli," the words "divíno cármine pástor" become isolated, and signify "*a shepherd of heavenly melody*," or "*of surpassing eloquence.*" This reading some indeed prefer, whilst others, again, content themselves with the vulgate. Linus is here called a shepherd, either out of compliment to the fraternity, or, because his father Apóllo was once of that profession.

68. ápio, *with parsley* or *smallage*, an herb used in chaplets to keep the head cool.

70. Ascraéo séni, *to the Ascréan veteran*, viz. *Hesiod*, whose birth place was *Ascra*, a village of Bœótia. The precise age in which he lived is a matter of dispute, some historians making him contemporary with Homer, others not. All, however, so far agree, that he flourished (nearly) about the time of that bard; which is also unknown, though it is believed to have been about 900 before Christ.

72	"'*His tibi Grynæi nemoris dicatur origo;*	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
73	"'*nè quis sit lucus, quo se plùs jactet Apollo.*'	--|--|--|--|-⏑⏑|--
74	"Quid loquar, ut Scyllam Nisi, quam fama secuta est,	-⏑⏑|--|--|--|-⏑⏑|--
75	"candida succinctam latrantibus inguina monstris	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
76	"Dulichias vexâsse rates, et gurgite in alto	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
77	"ah! timidos nautas canibus lacerâsse marinis?	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
78	"Aùt, ut mutatos Terei narraverit artus?	--|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

"'Orígo Grynaéi némoris dicátur tíbi his *cálamis;* nè sit quis lúcus, quo *lúco* Apóllo, *Déus cárminis,*
"'jáctet se plùs.' Quid *égo* lóquar, ut *Silénus* narráverit Scýllam *filiam* Nísi, quam fáma est secúta vex-
"avísse, succínctam *quòàd súa* cándida ínguina *cum* latrántibus mónstris, Dulíchias rátes; et laceravísse
"tímidos naútas *cum* marínis cánibus, ah, in álto gúrgite? Aùt *quid égo lóquar* ut *ílle narráverit* mutátos
"ártus Térei?

LITERAL ORDER AND TRANSLATION.

"'His	"'*On these*	"vexâsse	"*to have harassed*
"'orígo	"'*let the origin*	"(succínctam	"*(begirt*
"'Grynaéi némoris	"'*of the Grynéan forest*	"cándida ínguina	"*as to her fair waist*
"'dicátur tíbi;	"'*be celebrated by thee;*	"latrántibus mónstris)	"*with barking monsters)*
"'nè sit	"'*that there be not*	"Dulíchias rátes;	"*the Dulichian ships;*
"'quis lúcus	"'*any hallowed-grove*	"et,	"*and,*
"'quo	"'*in which*	"in álto gúrgite	"*in the deep gulf,*
"'Apóllo jáctet se	"'*Apóllo may vaunt himself*	"lacerâsse	"*to have torn*
"'plùs.'	"'*more.*'	"(ah)	"*(alas)*
"Quid lóquar,	"*Why should I say,*	"tímidos naútas	"*the trembling sailors*
"ut	"*how*	"marínis cánibus?	"*with maritime dogs?*
"narráverit Scýllam	"*he related Scylla*	"Aùt	"*Or*
"Nísi,	"*the daughter of Nisus,*	"ut	"*how* he related
"quam	"*whom*	"ártus Térei	"*the limbs of Téreus*
"fáma est secúta	"*fame has recorded*	"mutátos?	"*metamórphosed?*

MORE FREE TRANSLATION.

"'*On these let by thee be celebrated the origin of the Grynéan grove, so that there may be*
"'*no grove in which Apóllo may pride himself more.*'

"Why need I relate in detail, how he commemorated Scylla the daughter of Nisus,
"whom fame has rumoured to have distressed, begirt as to her fair waist with barking
"monsters, the Dulíchian fleet; and in the deep gulf (alas) to have lacerated the terri-
"fied mariners with sea dogs? Or how he recorded the transformed limbs of Tereus?

72. Grynaéi némoris orígo, *the origin of the Grynéan grove* or *forest.* Grýnium, according to Strabo, was a city of Æolis, where Apóllo had a temple of white marble, a sacred grove of wide extent, and a famous oracle. Sérvius says that this grove, which he states to have been on the borders of Íonia, was dedicated to Apóllo by his daughter Grýno: some, however, think it derived its name from Grynéa, a city of Mœsia, which had its appellation either from Grynus, son of Eurýpylus; or from Grynéus, one of the Centaurs. Euphórion, the Chalcídian, is said to have written a wonderfully beautiful poem descriptive of this grove, which poem Gallus translated into Latin verse. Perhaps by "orígo," we ought here to understand "*the illustration and history*" rather than "*the origin.*"

73. Virgil pays his friend Gallus a very handsome compliment, by hinting that his verses will render the Grynéan grove preferable to all other groves in the eyes of Apóllo, the God of song.

74. quid lóquar, *why should I speak* at large? Nísus was king of Megára, (the capital of Megáris, an ancient country of Achaía,) and had a purple lock of hair on the top of his head. This lock his daughter Scylla traitorously cut off when he was asleep, and by so doing rendered the enemies of her country successful. See verse 405 of the first Georgic; and Ovid's Metamórphosēs, Book VIII. F. 1. There are several readings of the verse before us,—some contending for "Scýllam Nísi? Aut quam, &c." *the daughter of Nisus? Or her whom,* with allusion to Scylla, daughter of Phorcys. Though I have followed Heyne, yet I decidedly prefer "aùt quam;" since the poet speaks not of one Scylla, but of two.

75. latrántibus mónstris, *with barking monsters.* Scylla, the daughter of Phorcys, was, while bathing, suddenly changed, from the waist downwards, into frightful monsters like dogs. On perceiving which, she threw herself into the sea, and became the once terrific rock called Scylla in the straits of Medína.

76. Dulíchias rátes, *the Dulichian vessels,* or *ships of Dulichium,* an island in the Ionian sea, under the dominion of Ulysses. The poet here alludes to a passage in the twelfth book of the Odyssey.

78. Térei ártus, *the members of Téreus,* a king of Thrace, who was metamorphosed into a "*hoopoo,*" a sort of bird, for having offered violence to Philoméla, his sister-in-law; who was afterwards transformed into a "*nightingale.*" Here the scanning requires "Térei" to be pronounced as a dissyllable.

79	"Quas illi Philomela dapes, quæ dona parârit?	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
80	"Quo cursu deserta petiverit, et quibus antè	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
81	"infelix sua tecta supervolitaverit alis?	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
82	"Omnia, quæ, Phœbo quondàm meditante, beatus	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
83	"audîit Eurotas, jussitque ediscere lauros,	-⏑⏑|--|--|--|-⏑⏑|--
84	"ille canit; pulsæ referunt ad sidera valles:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
85	"cogere donèc oves stabulis, numerumque referre	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
86	"jussit, et invito processit Vesper Olympo."	-⏑⏑|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

"Quas dápes, quæ dóna Philoméla paráveritílli? Quo cúrsu *ille* petíverit desérta, et quíbus ális *ille*, in-
"félix *hómo*, supervolitáverit técta ántè súa *técta?* Ille cánit ómnia *cármina*, quæ *cármina*, Phoébo me-
"ditánte quóndàm, beátus Eurótas audívit, átquè jússit *súas* laúros ediscere; válles púlsæ réferunt *cán-*
"*tus* ad sídera: dónèc Vésper jússit *pastóres* cógere óves stábulis, átquè reférre númerum *eárum*, et *dó-*
"*nèc Vésper* procéssit *ex* invíto Olýmpo."

LITERAL ORDER AND TRANSLATION.

"Quas dápes,	"*What banquets,*	"audîit,	"*heard,*
"quæ dóna	"*what presents*	"átquè jússit	"*and bade*
"Philoméla parârit	"*Philomel prepared*	"laúros edíscere,	"*its laurels learn,*
"ílli?	"*for him?*	"ílle cánit;	"*he sings;*
"Quo cúrsu	"*With what speed*	"púlsæ válles	"*the smitten dales*
"petíverit desérta,	"*he sought the deserts,*	"réferunt	"*echo* them
"et quíbus ális	"*and with what wings*	"ad sídera:	"*to the skies:*
"infélix	"*unhappy wretch*	"dónèc Vésper	"*till the Evening star*
"supervolitáverit	"*he fluttered over*	"jússit	"*commanded*
"técta	"*the roofs*	"cógere óves	"*to gather the sheep*
"ántè súa?	"*formerly his own?*	"stábulis,	"*to the folds,*
"Omnia, quæ,	"*All the Airs, which,*	"átquè	"*and*
"Phoébo	"*Phœbus*	"reférre númerum,	"*to count their number,*
"quóndàm meditánte,	"*formerly practising,*	"et procéssit	"*and walked forth*
"beátus Eurótas	"*the favored Eurótas*	"invíto Olýmpo."	"*from unwilling Olýmpus.*"

MORE FREE TRANSLATION.

"What a banquet, what gifts Philoméla prepared for him? With what speed he sought "the deserts, and with what wings, unfortunate wretch, he flew about over the palaces "once his own?

"All the Airs which, aforetime when Phœbus was minstrelsying, the happy Eurótas "heard, and bade its bay-trees learn, did he sing; the percussed valleys re-echo them "to the skies: till the Evening star gave notice to collect the sheep to the pens, and to "count over their number, and rode forth from unwilling Olýmpus."

79. quas dápes, *what feasts* or *banquets;* namely, the body of his own son Itys, aged about six years, whom his own mother Procnë, the wife of Téreus, ordered to be served up to him, as soon as she had discovered his infidelity, and horrible cruelty to her sister Philoméla:—quæ dóna, *what gifts*, or, *offerings*, namely, the head of his son Itys, which Philoméla threw down on the table before Téreus, when he had nearly finished his inhuman repast. Whereupon the king drew his sword to kill both Procnë and Philoméla, but he was instantly changed into *a hoopoo*, or *lapwing*, some say, *an owl;* Procnë, into *a swallow;* Philoméla, into *a nightingale;* and Itys, into *a pheasant*.

82. ómnia, *all the songs* or *stories*, which Apóllo used to sing or relate on the banks of the Eurótas, when he was courting his darling Hyacínthus.

83. The river Eurótas, now called the *Basilipótamo*, had its rise in Arcádia, and ran most majestically through Lacónia, close by the very walls of Sparta. Its banks were beautifully shaded with bay trees, and other evergreens.

86. invíto procéssit Vésper Olýmpo, *Hesper advanced* or *marched forth from unwilling Olýmpus;* meaning that the skies were so much charmed with the song of Silénus, that they were sorry to see the evening coming on, because it would terminate the strain. By "Vésper," another name for Hésperus, is meant the planet Venus, which, in one part of her orbit, is the Evening star for the space of about four months together; and then rising before the Sun, instead of setting after him, she is the Morning star (by the Romans called Lúcifer, by the Greeks, Phósphoros,) for a like period of time.

END OF THE SIXTH ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA SEPTIMA.

MELIBŒUS.

MELIBŒUS, CORYDON, THYRSIS.

1	*M.* FORTE sub argutâ consederat ilice Daphnis,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
2	compulerantque greges Corydon et Thyrsis in unum;	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
3	Thyrsis oves, Corydon distentas lacte capellas:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
4	ambo florentes ætatibus, Arcades ambo;	--|--|--|-⏑⏑|-⏑⏑|--
5	et cantare pares, et respondere parati.	--|-⏑⏑|--|--|-⏑⏑|--
6	Hùc mihi, dùm teneras defendo à frigore myrtos,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

M. Dáphnis conséderat fórtè sub argútâ ílice, átquè Córydon et Thýrsis compúlerant *súos* gréges in únum *lócum;* Thýrsis *compúlerat súas* óves, Córydon *compúlerat súas* capéllas disténtas lácte: ámbo *pastóres* floréntes ætátibus, ámbo *pastóres* Arcades *pátriâ; ámbo* et páres cantáre, et paráti respondére *álter álteri.* Hùc míhi, dùm *égo* defendo *méas* téneras mýrtos à frígore,

LITERAL ORDER AND TRANSLATION.

M. Dáphnis fórtè	M. *Daphnis had by chance*	ámbo	*both of them*
conséderat	*sitten down*	floréntes ætátibus,	*flourishing in their ages,*
sub argútâ ílice,	*under a whispering holm,*	ámbo Arcades;	*both of them Arcádians;*
átquè Córydon	*and Córydon*	et páres	*and equal matches*
et Thýrsis	*and Thyrsis*	cantáre,	*to sing,*
compúlerant	*had driven together*	et paráti	*and prepared*
gréges	*their flocks*	respondére.	*to reply.*
in únum;	*into one;*	Hùc míhi,	*Hither from me,*
Thýrsis óves,	*Thyrsis his sheep,*	dùm defendo	*whilst I fence*
Córydon capéllas	*Córydon his goats*	téneras mýrtos	*my tender myrtles*
disténtas lácte:	*distended with milk:*	à frígore,	*from the cold,*

MORE FREE TRANSLATION.

MELIBŒUS. DAPHNIS as it happened had seated himself under a whispering green-holm, and Córydon and Thyrsis had driven their flocks together into one; Thyrsis his sheep, Córydon his goats distended with milk:—both of them swains in the flower of their age, both of them Arcádians; equally matched, too, in singing, and prepared to answer one another. Hither from me, whilst I fence my delicate myrtles from the cold,

1. fórtè, *accidentally* or *as it happened:*—sub argútâ ílice, *under a stridulous,* or *a whispering, holm;* that is, *beneath a holm-tree canórous with the breeze,* else, *with the singing of birds.* Here commentators are greatly divided in their opinion, concerning the persons whom Virgil intends by Daphnis, Melibœus, Córydon, and Thyrsis. Some will have Córydon to be Virgil himself; and Thyrsis, some one of his contemporary poets and rivals. Others take Melibœus to be Virgil; and Córydon some one of his intimate friends. Catrou will have it that Córydon is Aléxis; and of course that Thyrsis is Cebës. Ruæus, again, imagines Córydon to be either Gallus, or Póllio; Thyrsis, some rival poet; Daphnis, a common friend; and Melibœus, Virgil. La Cerda, again, had not a doubt that the bard feigned a contention between himself and Theócritus, dead long before, whom he here calls Thyrsis. Thus Virgil is any one of the four, except Thyrsis: or, perhaps, more properly, not one of the four, the whole being the children of imagination, and alluding to nobody.

2. in únum, understand either "lócum" or "grégem," *into one place,* or, *into one flock;* but the former seems preferable.

4. Arcades ámbo, *both of them Arcádians:* here "Arcades" may be an epithet of excellence, rather than (in its stricter sense) of country. The singers, however, may have been *Arcádians* by nation, although the scene is not in Arcádia, but on the banks of the Mincius in Cisálpine Gaul. Catrou hints that Cebës and Aléxis were young slaves brought from a foreign country, and are here styled Arcádians on account of their great skill in music.

5. cantáre pares, et respondére paráti, for "cantándo pares, et ad respondéndum paráti," with allusion to the amœbéan style of contention.

6. For "hùc" in this verse, several manuscripts and editions have "hîc:" but less correctly.

7	vir gregis ipse caper deerraverat: atquè ego Daphnin	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
8	adspicio: ille ubì me contrà videt, "*Ociùs*," inquit,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
9	"*hùc ades, O Melibœe; caper tibi salvus, et hœdi*;	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
10	"*et, si quid cessare potes, requiesce sub umbrâ*:	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
11	"*hùc ipsi potum venient per prata juvenci.*	--|--|-⏑⏑|--|-⏑⏑|--
12	"*Hîc viridîs tenerâ prætexit arundine ripas*	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
13	"*Mincius, éque sacrâ resonant examina quercu.*"	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
14	Quid facerem? Nequè ego Alcippen, nèc Phyllida habebam,	*d d s s d s*
15	depulsos à lacte domi quæ clauderet agnos:	--|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

vir *méi* grégis *scílicèt* cáper ípse deerráverat: átquè égo adspício Dáphnin: ílle, úbì vídet me cóntrà, ínquit, "Ocius, O Meliboée, ádes *tu* hùc; cáper *est* sálvus tíbi, et hoédi *sunt sálvi tíbi*; et, si *tu* pótes cessáre "quid *témporis*, requiésce *tu* sub úmbrâ: *túi* juvénci vénient ípsi per práta pótum. Hîc *flúvius* Míncius "prætéxit *súas* vírideis rípas ténerâ arúndine, átquè exámina résonant è sácrâ quércu." Quid *égo* fácerem? Ego habébam néquè Alcíppen, nec Phýllida, quæ claúderet ágnos depúlsos à lácte dómi:

LITERAL ORDER AND TRANSLATION.

vir grégis	*the husband of the flock*	"juvénci	"*thy bullocks*
cáper ípse	*the he-goat himself*	"vénient hùc	"*will come hither*
deerráverat:	*had strayed:*	"ípsi	"*themselves*
átquè	*and*	"per práta	"*over the meadows*
égo adspício Dáphnin:	*I espy Daphnis:*	"pótum.	"*to drink.*
ílle,	*he,*	"Hîc Míncius	"*Here the Mincius*
cóntrà,	*on the other hand,*	"prætéxit	"*has skirted*
úbì vídet me,	*when he sees me,*	"víridîs rípas	"*its green banks*
ínquit,	*says,*	"ténerâ arúndine,	"*with tender reed,*
"Ociùs,	"*Faster,*	"átquè	"*and*
"O Meliboée,	"*O Melibœus,*	"è sácrâ quércu	"*from the hallowed oak*
"ádes hùc;	"*come hither;*	"exámina résonant."	"*the swarms resound.*"
"cáper	"*thy goat*	Quid fácerem?	*What could I do?*
"sálvus tíbi,	"*is safe for thee,*	Ego habébam	*I had*
"et hoédi;	"*and thy kids;*	néquè Alcíppen,	*neither Alcippë,*
"et,	"*and,*	nèc Phýllida,	*nor Phyllis,*
"si pótes	"*if thou canst*	quæ claúderet	*who might shut up*
"cessáre quid,	"*stay a little,*	ágnos	*the lambs*
"requiésce	"*rest*	depúlsos à lácte	*depelled from the milk*
"sub úmbrâ:	"*under the shade:*	dómi:	*at home:*

MORE FREE TRANSLATION.

the husband of the flock, the he-goat himself, had strayed: and I espy Daphnis:—he, on the other hand, when he sees me, says:—

"*More quickly, Melibœus, come hither; your goat is safe for you, and your kids; and* "*if you can tarry a little, repose in the shade: your bullocks will of themselves come across* "*the meadows to drink. Here the Mincius has fringed its verdant banks with tender reed,* "*and from the hallowed oak the swarms resound.*"

What could I do? I had not Alcíppë, nor Phyllis, to pen the weaned lambs at home:

7. deerráverat, *had strayed off*: this word is here a quadrisyllable, "ee" being sounded as one vowel.

12. víridîs rípas, *its verdant* or *green banks*: here "víridîs," that is, "vírideis," is put for "vírides:" Heyne has "vírides," but quite unnecessarily, and contrary to the best MSS. Martyn construed "víridis" with "Míncius" of the next line, his translation being "*the verdant Mincius*:"—for "prætéxit," some copies have "pertéxit," others "protéxit."

13. Míncius, *the river Menzo* or *Míncio*, in Cisálpine Gaul, which flows with most uncommon slowness out of the lake of Benácus, (now called, *Lágo di Gárda*,) and falls into the Po, a very few miles below Mántua:—è sácrâ quércu, *out of the sacred* or *hallowed oak*. This tree was sacred to Júpiter; and it was held in great respect not only by the Greeks and Romans, but by the Gauls, Britons, and several other ancient nations. A plant, too, called *misletoe*, which grows chiefly upon oaks, was much used in the religious ceremonies of the Druids.

14. Alcíppë and Phyllis were, no doubt, the respective mistresses of Córydon and Thyrsis. Ruæus, however, thinks they were servant-maids to Melibœus; if his opinion be right, they happened, it appears, to be from home. But, if the first hypóthesis be correct, Melibœus says, significantly enough, "*I had neither* an *Alcíppë*, *nor* a *Phyllis*."

15. depúlsos à lácte, *driven away from the milk*, that is, *weaned*; as was noticed in Eclogue III. 82. For "ágnos," the Medicéan MS. has "hoédos."

16	et certamen erat, Corydon cum Thyrside, magnum.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
17	Posthabui tamèn illorum mea seria ludo.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
18	Alternis igitùr contendere versibus ambo	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
19	cœpêre: alternos Musæ meminisse volebant.	--|--|--|-⏑⏑|-⏑⏑|--
20	Hos Corydon, illos referebat in ordine Thyrsis.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
21	*C.* Nymphæ, noster amor, Libethrides, aùt mihi carmen,	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
22	quale meo Codro, concedite (proxima Phœbi	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
23	versibus ille facit); aùt, si non possumus omnes,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
24	hîc arguta sacrâ pendebit fistula pinu.	--|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

et mágnum certámen érat, *némpè*, Córydon cum Thýrside. Támèn *égo* posthábui méa séria lúdo illórum. Igitùr *illi* ámbo cœpêre conténdere *in* altérnis vérsibus: Músæ volébant *me* meminísse altérnos *vérsus Corydónis et Thýrsidis*. Córydon referébat hos *vérsus*, Thýrsis *referébat* íllos in órdine. *C. O* Libéthrides Nýmphæ, *vos quæ éstis* nóster ámor, concédite *vos* míhi cármen, quále *vos concéditis* méo Códro (ílle fácit *cármina* próxima vérsibus Phoébi); aùt, si *nos* ómnes non póssumus *fácere* ómnia *negótia*, *hæc* argúta fístula pendébit hîc *in* sácrâ pínu.

LITERAL ORDER AND TRANSLATION.

et érat	*and there was*	íllos	*those*
mágnum certámen,	*a great contest,*	Thýrsis in órdine.	*did Thyrsis in turn.*
Córydon cum Thýrside.	*Córydon with Thyrsis.*	*C.* Libéthrides Nýmphæ,	C. *Libéthrian Nymphs,*
Posthábui, támèn,	*I postferred, however,*	nóster ámor,	*our delight,*
méa séria	*my grave concerns*	aùt concédite míhi	*either grant to me*
lúdo illórum.	*to their sport.*	cármen,	*a song,*
Altérnis vérsibus	*In alternate verses*	quále méo Códro	*such as to my Codrus*
ígitùr	*therefore*	(ílle fácit	(*he makes* verses
ámbo	*both of them*	próxima	*the next*
cœpêre conténdere:	*began to contend:*	vérsibus Phoébi);	*to the verses of Phœbus);*
altérnos	*the alternate* verses	aùt, si	*or, if*
Músæ volébant	*the Muses were willing*	ómnes non póssumus,	*we all cannot,*
meminísse.	*I should bear in mind.*	argúta fístula	*my shrill pipe*
Hos	*These*	pendébit hîc	*shall hang here*
Córydon referébat,	*did Córydon recite,*	sácrâ pínu.	*on this sacred pine.*

MORE FREE TRANSLATION.

and there was a mighty contest, Córydon with Thyrsis. I, however, made my serious affairs give way to their pastime.

In alternate strains, therefore, both of them begin to contend: their alternate strains the Muses wished me to record. These did Córydon, those did Thyrsis in turn rehearse.

Corydon. Ye Libéthrian Nymphs, my delight, either grant to me such a song as ye grant to Codrus (he makes verses next to those of Apóllo); or, if we cannot all excel, here on this sacred pine my tuneful pipe shall hang.

16. Córydon cum Thýrside, *Córydon with Thyrsis*, figuratively, as though he had said "ílle cum íllo," *he with him* or *one with another*: meaning, *there was a mighty contention of Córydon with Thyrsis*, or rather, "*between Córydon and Thyrsis.*"

17. posthábui, *I put off* or *regarded as a matter of inferior consideration—I postponed.*

18. altérnis vérsibus, *in alternate verses* or *in reciprocal strains*, that is, in the amœbéan style, like to the song of Damœtas and Menálcas in the third Eclogue, above: but only with this difference, that there, each measure consists of a distich or a single couplet; but here, of a tetrastich or two couplets.

19. *The Muses wished me to remember the alternates;* and therefore they granted me both memory to remember them, and ability to record them.

21. Nýmphæ Libéthrides, *ye Libéthrian Nymphs*, namely, the Muses who presided over the fountain of Libéthrum or Lebéthrus, in the vicinity of mount Hélicon. There was also in Magnésia, according to Pliny, a fountain called Libéthra or Libéthrus: and Sequéster mentions a hill of Ætólia, named Libéthris. Córydon entreats the Muses to grant him the same portion of poetical fire as they had granted to Codrus, a Latin poet contemporary with Virgil, and much esteemed by him. Júvenal however in the beginning of his satires, speaks of a sorry poet of this name; but there is reason to think he was not the same with the Codrus of the Augustan age.

23. *or, if we cannot all*, a proverb; meaning, *if I cannot attain to that degree of excellence*, I will relinquish music entirely. In this verse the final syllable of "fácit" is lengthened by cæsúra.

24. It was customary on giving over any employment, to devote the instruments of it to some deity, by hanging them up in a consecrated place. The pine was sacred to Cybelè. For "hîc" in this verse Heyne, from the Venétian copy, has "his," badly.

25	*T.* Pastores, hederâ crescentem ornate poëtam,	--|-⏑⏑|--|--|-⏑⏑|-⏑
26	Arcades, invidiâ rumpantur ut ilia Codro:	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
27	aût, si ultra placitum laudârit, baccare frontem	--|-⏑⏑|--|--|-⏑⏑|-⏑
28	cingite, nè vati noceat mala lingua futuro.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
29	*C.* Setosi caput hoc apri tibi, Delia, parvus	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
30	et ramosa Micon vivacis cornua cervi.	--|-⏑⏑|--|--|-⏑⏑|--
31	Si proprium hoc fuerit, levi de marmore tota	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
32	Puniceo stabis suras evincta cothurno.	-⏑⏑|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. *O* Arcades pastóres, ornáte *vos me* crescéntem pöétam *cum* héderâ, ut ília rumpántur Códro *præ* invídiâ : aût, si *Códrus* laudáverit *me* últra plácitum, cíngite *vos* fróntem *míhi cum* báccare, nè mála língua *éjus* nóceat *míhi* futúro váti. C. *O* Délia, párvus Micon *dícat* tíbi hoc cáput setósi ápri, et *hæc* ramósa córnua vivácis cérvi. Si hoc *prosperitátis* fúerit próprium *míhi, tu* stábis tóta de lévi mármore, evíncta *quóàd túas* súras *cum* Puníceo cothúrno.

LITERAL ORDER AND TRANSLATION.

T. Arcades pastóres,	T. *Ye Arcádian shepherds,*	*C.* Tíbi,	C. *To thee,*
ornáte héderâ	*adorn with ivy*	Délia,	*O Délia,*
crescéntem pöétam,	*your rising poet,*	párvus Micon	*the little Mycon* presents
ut ília	*that the sides*	hoc cáput	*this head*
Códro	*to Codrus*	setósi ápri,	*of a bristly boar,*
rumpántur	*may be burst*	et	*and*
invídiâ :	*with envy :*	ramósa córnua	*these branchy horns*
aût, si	*or, if*	vivácis cérvi.	*of a long-lived stag.*
laudârit	*he shall have praised me*	Si hoc	*If this* degree of luck
últra plácitum,	*beyond my liking,*	fúerit próprium,	*may have been constant,*
cíngite fróntem	*bind my brow*	stábis	*thou shalt stand*
báccare,	*with ploughman's nard,*	tóta	*at full length*
nè mála língua	*lest his evil tongue*	de lévi mármore,	*of polished marble,*
nóceat	*should hurt*	evíncta súras	*begirt as to thy legs*
futúro váti.	*your future minstrel.*	Puníceo cothúrno.	*with a scarlet buskin.*

MORE FREE TRANSLATION.

THYRSIS. Crown, O Arcadian shepherds, your rising poet with ivy, so that Codrus's sides may be burst with spleen:—or, if he shall praise me beyond my desire, bind with fleabane my brow, that his evil tongue injure not your future bard.

CORYDON. To thee, Délia, the young Mycon presents (for me) this head of a bristly boar, and these branching horns of a long-lived stag.

Should this success have been lasting, thou shalt stand at full length of polished marble, having thy legs bound round with morocco buskins.

25. héderâ crescéntem ornáte pöétam, *adorn with ivy your rising poet,* meaning, Thyrsis himself: but La Cerda doubts this. The ivy with yellow berries was the sort used in the chaplets of poets.

27. últra plácitum, *beyond agreeableness,* that is, *beyond my merits, and beyond my approbation:* but some will have the sense to be, "*contrary to his own real sentiments*" or "*against his own wish;*" and others say the meaning is, "*deridingly* or *flatteringly,*" that is, "*sneeringly and without sincerity of expression:*"—báccare, *with báccar,* an herb that the ancients believed to be capable of repelling fascination. See the note at Eclogue IV. 19.

28. mála língua, *his evil tongue:* it was superstitiously thought that some persons had the power of injuring, either by looking upon an object with *evil eye,* or by muttering some spell over it with an *evil tongue.* And all insincere expressions, it was imagined, had a tendency to injure those to whom they were particularly and pointedly addressed.

29. Délia, *Diána,* the goddess of hunting; called by this name, because she was born in the island of Delos. The shepherd here feigns to consecrate to her the head of a boar, and the horns of a stag, for the success she had granted to him in hunting.

30. Ruæus takes the "*little Mycon*" to have been a young shepherd, one of Córydon's acquaintances. Others think, he was a boy, (an emblem of uncorrupted innocence and purity, and on that account adapted to present an offering to the chaste Diána) related in some way to Córydon. Sérvius explains "párvus" by "húmilis, paúper, *vel* minor ætáte." I have given "*long-lived,*" as the translation of "vivácis;" but some prefer "*sprightful.*"

31. si próprium hoc fúerit, *if this shall have been my own,* that is, *if this success in hunting (and, perhaps, in singing) shall not have deserted me, but shall continue perpetually with me:*—tóta, *a whole length* or *an entire statue,* instead of a bust.

32. Puníceo cothúrno, *with a Punic* or *a red buskin,* by which some critics understand "*buskins of pórphyry,*" a sort of red marble.

33	*T.* Sinum lactis, et hæc te liba, Priape, quotannìs	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
34	exspectare sàt est: custos es pauperis horti.	--|-⏑⏑|--|--|-⏑⏑|--
35	Nùnc te marmoreum pro tempore fecimus: àt tu,	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
36	si fœtura gregem suppleverit, aureus esto.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
37	*C.* Nerine Galatea, thymo mihi dulcior Hyblæ,	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
38	candidior cycnis, hederâ formosior albâ:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
39	cùm primùm pasti repetent præsepia tauri,	--|--|-⏑⏑|--|-⏑⏑|--
40	si qua tui Corydonis habet te cura, venito.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. *O* Priápe, *id* est sàt te exspectáre sínum *nóvi* láctis, et hæc líba, quotánnìs: *tu* es cústos paúperis hórti. Nùnc *nos* fécimus te marmóreum pro témpore: àt, si fœtúra suppléverit grégem, ésto tu aúreus. C. Neríne Galatéa, *tu quæ es* dúlcior míhi thýmo Hýblæ, candídior cýcnis, formósior álbâ héderâ: cùm prímùm pásti taúri répetent præsépia, veníto *tu*, si qua cúra túi Corydónis hábet te.

LITERAL ORDER AND TRANSLATION.

T. Sínum láctis,	T. *A pail of milk,*	ésto tu	*be thou*
et hæc líba,	*and these cakes,*	aúreus.	*of gold.*
Priápe,	*Priápus,*	*C.* Galatéa	C. *O Galatéa*
est sàt	*it is enough*	Neríne,	*daughter of Néreus,*
te	*for thee*	dúlcior míhi	*sweeter to me*
exspectáre	*to expect*	thýmo	*than the thyme*
quotánnìs:	*yearly:*	Hýblæ,	*of Hybla,*
es	*thou art*	candídior cýcnis,	*whiter than swans,*
cústos	*the keeper*	formósior	*more beauteous*
paúperis hórti.	*of a poor garden.*	álbâ héderâ,	*than the silver ivy,*
Nùnc	*Now*	cùm prímum	*as soon as ever*
fécimus te	*we have made thee*	pásti taúri	*the fed steers*
marmóreum	*of marble*	répetent	*shall re-seek*
pro témpore:	*for a time:*	præsépia,	*their stalls,*
àt,	*but,*	veníto,	*come,*
si fœtúra	*if the breed*	si qua cúra	*if any regard*
suppléverit	*shall have recruited*	túi Corydónis	*for thy Córydon*
grégem,	*my flock,*	hábet te.	*possesses thee.*

MORE FREE TRANSLATION.

THYRSIS. A pail of milk, and these cakes, Priápus, it is enough for thee to expect annually: thou art the keeper of a poorly-furnished garden. Now I have made thee of marble for a season,—but if the breeding of the cattle shall have recruited my flock, thou shalt be of gold.

CORYDON. O! Galatéa, daughter of Néreus, sweeter unto me than Hybla's thyme, whiter than swans, fairer than the silver ivy, as soon as ever the well-fed steers shall reseek their stalls, come, if you have any regard for your Córydon.

33. sínum láctis, et hæc líba quotánnìs, *a pailful of milk, and these cakes* (viz. of flour, honey, and oil) *yearly.* To the inferior deities, victims were never offered. Priápus was fabled to be the son of Bacchus and Venus: he was the guardian of vineyards and of gardens; and an image of him, (in general diminutive in size,) stood in some conspicuous part of the ground whereof he had the care.

35. nùnc te marmóreum fécimus, *at present we have constructed* or *made thee* (that is, *thy image* or *figure*) *of marble:* the images of Priápus, however, were more generally of wood:—pro témpore, *for a time* or *season*, that is, *for the present;* but, as others say, "*proportionably to my circumstances* or *according to the state of the times,*" by no means such as can be boasted of.

36. fœtúra, *the breeding* or *the going with young.* The signification seems to be simply this, "*if the next yeaning of my ewes shall have supplied or made up the deficiency in my flock, occasioned by all varieties of causes, thy image shall be of gold, and not of marble nor of wood.*"

37. Galatéa was a most beautiful sea-nymph, the daughter of Néreus, by his sister and wife Doris, hence the appellation "Neríne." She was greatly beloved by Polyphémus, the Sicílian shepherd, and her beauty is much celebrated by the poets. Córydon speaks not here in earnest of the Néreïd Galatéa, but of his own fair sweetheart under this borrowed name:—thýmo Hýblæ, *than the thyme of Hybla,* a mountain of Sícily, noted for the excellence of its honey: see verse 55 of the first Eclogue, above:—dúlcior, *sweeter;* namely, to the smell: for thyme is esteemed solely for its sweet scent.

38. héderâ álbâ, *than white* or *silver ivy*, with reference to a scarce species of this plant with hoary leaves, which in some instances are entirely *white*, and in others, edged as it were with *silver*.

41	*T.* Immò ego Sardoïs videar tibi amarior herbis,	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
42	horridior rusco, projectâ vilior algâ,	-⏑⏑|--|--|--|-⏑⏑|--
43	si mihi non hæc lux toto jàm longior anno est.	-⏑⏑|--|--|--|-⏑⏑|--
44	Ite domum pasti, si quis pudor, ite juvenci.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
45	*C.* Muscosi fontes, et somno mollior herba,	--|--|--|--|-⏑⏑|-⏑
46	et quæ vos rarâ viridis tegit arbutus umbrâ,	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
47	solstitium pecori defendite: jàm venit æstas	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
48	torrida; jàm læto turgent in palmite gemmæ.	-⏑⏑|--|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. Immò égo vídear tíbi amárior Sardóïs hérbis, horrídior rúsco, vílior projéctâ álgâ, si hæc lux non est jàm lóngior míhi tóto ánno. Ite *vos* dómum, *O* pásti juvénci, si quis púdor *est vóbis*, íte *vos dómum*. C. *O* muscósi fóntes, et *O* hérba móllior sómno, et víridis árbutus quæ *árbutus* tégit vos rárâ úmbrâ, deféndite *vos* solstítium *méo* pécori: jàm tórrida aéstas vénit; jàm gémmæ túrgent in laéto pálmite.

LITERAL ORDER AND TRANSLATION.

T. Immò,	T. *Nay,*	*C.* Muscósi fóntes,	C. *Ye mossy fountains,*
égo vídear tíbi	*may I appear to thee*	et	*and*
amárior	*bitterer*	hérba	*thou grass*
Sardóïs hérbis,	*than Sardinian herbs,*	móllior sómno,	*more soft than sleep,*
horrídior rúsco,	*rougher than gorse,*	et	*and*
vílior	*more worthless*	víridis árbutus	*the green arbute-tree*
projéctâ álgâ,	*than outcast weed of the sea,*	quæ tégit vos	*that covers you*
si hæc lux	*if this day-light*	rárâ úmbrâ,	*with its spare shade,*
non est	*is not*	deféndite	*ward off*
lóngior míhi	*longer to me*	solstítium	*the solstitial heat*
jàm	*already*	pécori:	*from my cattle:*
tóto ánno.	*than a whole year.*	tórrida aéstas	*the scorching summer*
Ite dómum,	*Go home,*	jàm vénit;	*is now coming;*
pásti juvénci,	*ye fed steers,*	jàm	*already*
si quis púdor,	*if there be any shame* in you,	gémmæ túrgent	*the buds swell*
íte.	*go* home.	in laéto pálmite.	*on the joyous vine shoot.*

MORE FREE TRANSLATION.

THYRSIS. Nay, may I seem to thee bitterer than the Sardinian crowfoot, ruggeder than the holly-bush, more worthless than the outcast weed of the sea, if this day be not already longer to me than an entire year. Go home, ye well-fed steers, if ye have any shame, go home.

CORYDON. Ye mossy fountains, and grass more soft than sleep, and the arbute-tree which screens you with its scanty shade, ward off the heat from my cattle: now comes scorching summer; now swells the bud on the rejoicing shoot of the vine.

41. Sardóïs hérbis, *than Sardinian herbs* or *plants*, with allusion to the herb anciently called "*sárdony*," a sort of *ranúnculus* or *crow-foot*, which grew very plentifully in Sardínia. It was bitterful to the taste, and, when eaten, brought on convulsions attended with laughter, and often ending in death.

42. rúsco, *than rusk*, a prickly plant growing in woods, and generally known by the name of "*butcher's-broom* or *knee-holly*:"—projéctâ álgâ, *than sea-weed thrown out by the wave.* There are several sorts of submarine plants, and consequently of *sea-wrack;* of these "*kelp*" is by far the most common: its ashes form *natron* or *soda.* The "álga tinctória" of the shores of Crete affords a kind of purple color, at present very little in use.

44. si quis púdor, *if there be any sense of shame in you:* broadly insinuating that the cattle had eaten enough, and that Thyrsis himself was impatient to get home to his sweetheart.

45. sómno móllior hérba, *O thou grass more soft than sleep:* an expression not fraught, indeed, with much meaning; and therefore some take "sómno" to be the dative case, and render the phrase, "*thou grass soft and inviting to sleep.*" In support of this acceptation of the words, Ruæus quotes from Propértius, "lácrymis móllem," where the sense is evidently, "ad lácrymas móllem," *prone to tears.*

46. Here the poet elegantly uses, by a Greek idiom, the nominative for the vocative, "*and the green arbute-tree which covers you with its scanty shade:*" *the árbutus* or *strawberry tree* is an evergreen of low stature, common in the woods of Italy.

47. solstítium, *the solstice*, or, in plain English, *the midsummer heat:* there are, properly, two solstices, the *estival*, when the day is the longest, and the *brumal*, when the day is the shortest:—but by "solstítium" the Latins (almost always) mean the former; designating the latter, "brúma."

48. jàm laéto túrgent in pálmite gémmæ, *on the joyous vine-branch the buds* or *the first appearances of young shoots already swell.* The eye-buds of the vine make their appearance in summer; and, then, remaining unprogressive until the ensuing spring, they unfold themselves, and produce shoots.

49	*T.* Hîc focus, et tædæ pingues: hîc plurimus ignis	-⏑⏑|--|--|--|-⏑⏑|-⏑
50	sempèr, et assiduâ postes fuligine nigri.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
51	Hîc tantùm Boreæ curamus frigora, quantùm	--|-⏑⏑|--|--|-⏑⏑|-⏑
52	aùt numerum lupus, aùt torrentia flumina ripas.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
53	*C.* Stant et juniperi, et Castaneæ hirsutæ;	--|-⏑⏑|--|-⏑⏑|--|--
54	strata jacent passìm sua quâque sub arbore poma;	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
55	omnia nùnc rident: at, si formosus Alexis	-⏑⏑|--|--|--|-⏑⏑|-⏑
56	montibus his abeat, videas et flumina sicca.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

T. Fócus *est* hîc, et píngues taédæ *sunt hîc:* hîc plúrimus ígnis *est* sémper, et *hîc* póstes *sunt sémpèr vidéndi* nigri *cum* assíduâ fulígine. Hîc *nos* curámus frígora Bóreæ tántùm, quántùm aùt lúpus *cúrat* númerum *óvium*, aùt torréntia flúmina *cúrant* ripas. C. Et juníperi stant, et hirsútæ Castáneæ *stant:* póma jacent stráta pássìm, súa *póma* sub quâque árbore: nùnc ómnia *negótia* rident: àt, si formósus Aléxis ábeat his móntibus, *tu* vídeas et flúmina sícca.

LITERAL ORDER AND TRANSLATION.

T. Hîc fócus,	T. *Here is a hearth,*	ripas.	*for their banks.*
et	*and* here	*C.* Et	C. *Both*
píngues taédæ:	are *unctuous pines:*	juníperi,	*júnipers,*
hîc	*here*	et	*and*
plúrimus ígnis	there is *a very large fire*	hirsútæ Castáneæ	*prickly chesnuts*
sémpèr,	*at all times,*	stant;	*stand thick;*
et póstes	*and the posts*	sub quâque árbore	*underneath each tree*
nígri	are *black*	súa póma	*its fruits*
assíduâ fulígine.	*with continual smoke.*	jácent stráta	*lie strewn*
Hîc	*Here*	pássìm;	*up and down;*
curámus frígora	*we care for the colds*	nùnc	*now*
Bóreæ	*of Bóreas*	ómnia rident:	*all things smile:*
tántùm,	*as much,*	àt, si	*but, if*
quántùm	*as*	formósus Aléxis	*pretty Aléxis*
aùt	*either*	ábeat	*were to depart*
lúpus númerum,	*the wolf for number,*	his móntibus,	*from these hills,*
aùt	*or*	vídeas	*thou wouldest see*
torréntia flúmina	*impetuous rivers*	et flúmina sícca.	*even the rivers dry.*

MORE FREE TRANSLATION.

THYRSIS. Here are a hearth, and unctuous pines: here a rousing fire may be seen at all times, and door-posts black with continual smoke. Here we care as much for the blasts of Bóreas, as either the wolf cares for the number of the sheep, or as swelling torrents care for their banks.

CORYDON. Both junipers and rough chesnuts crown the boughs: under every tree its fruits lie scattered about: all things now smile: but if fair Aléxis were to go from these hills, you would see the very rivers dry.

49. fócus et taédæ píngues, *a fire-place*, or *hearth, and fat* or *unctuous pine branches*, for fuel. As Córydon had praised *summer*, Thyrsis celebrates *winter:*—plúrimus ígnis, *very much fire*, that is, *a large* (or as we call it, *good*) *fire.*

50. assíduâ póstes fulígine nígri, *posts black with constant soot*, or rather *with ceaseless smoke fraught with soot;* a very proper description of the warmth of a smoky hut or cottage without a chimney.

52. Bóreæ frígora, *the colds* or *the chilling-blasts of Bóreas*, that is, *of the north-east wind*, the coldest of all winds.

53. stant juníperi, *junipers stand* or *stand forth.* Heyne observes that, by "stant," nothing more is implied than "sunt, *there are;*" but in this he certainly errs; since the former verb conveys not only an idea that the junipers stand thick and plentiful, but that they are fresh on their trees, and very easily discernible. In this line, after the Greek fashion, the final letter of "juníperi," and the final vowel of "Castáneæ," remain unelided and long, before the initial vowels whereby they are respectively followed: the verse is, besides, spondaic. It is very well known that the fruit of the chesnut-tree is inclosed in a prickly husk,—and hence the propriety of the expression "Castáneæ hirsútæ."

54. Some read "suâ quaéque," pronouncing the former word, of course, as a monosyllable. Though this lection admits indeed of defence, yet it seems less appropriate than "súa quâque," the mere conjecture of later editors, and unsupported by any authority.

56. vídeas et flúmina sícca, *thou wouldest see the very rivers dry*, and hence all things languishing: such a sickliness and gloom would the departure of Aléxis cast upon the face of nature.

57	*T.* Aret ager; vitio moriens sitit aëris herba;	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
58	Liber pampineas invidit collibus umbras:	--|-⏑⏑|--|--|-⏑⏑|--
59	Phyllidis adventu nostræ nemus omne virebit,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
60	Jupiter et læto descendet plurimus imbri.	-⏑⏑|--|--|--|-⏑⏑|--
61	*C.* Populus Alcidæ gratissima, vitis Iaccho,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
62	formosæ myrtus Veneri, sua laurea Phœbo:	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
63	Phyllis amat corylos: illas dùm Phyllis amabit,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
64	nèc myrtus vincet corylos, nèc laurea Phœbi.	--|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. Ager áret; móriens hérba sítit vítio áëris; Líber invídit *nóstris* cóllibus *súas* pampíneas úmbras: advéntu nóstræ Phýllidis ómne némus virébit, et Júpiter descéndet plúrimus *in* laéto ímbri. C. Pópulus *est* gratíssima Alcídæ, vítis *est gratíssima* Iáccho, mýrtus *est gratíssima* formósæ Véneri, súa laúrea *est gratíssima* Phoébo: *méa* Phýllis ámat córylos: dùm *méa* Phýllis amábit íllas, nèc mýrtus víncet córylos, nèc laúrea Phoébi *vincet íllas.*

LITERAL ORDER AND TRANSLATION.

T. Ager áret;	T. *The ground is parched;*	gratíssima	is *the most pleasing*
móriens hérba	*the dying grass*	Alcídæ,	*to Hércŭlēs,*
sítit	*thirsts*	vítis	*the vine*
vítio	*because of the drought*	Iáccho,	*to Bacchus,*
áëris;	*of the air;*	mýrtus	*the myrtle*
Líber	*Bacchus*	formósæ Véneri,	*to beautiful Venus*
invídit cóllibus	*has envied our hills*	súa laúrea	*his own bay-tree*
pampíneas úmbras:	*his vine-leaf shadows:*	Phoébo:	*to Apóllo:*
advéntu	*at the approach*	Phýllis ámat	*Phyllis loves*
nóstræ Phýllidis	*of our Phyllis*	córylos;	*the hazels;*
ómne némus	*every grove*	dùm	*so long as*
virébit,	*will look green,*	Phýllis amábit	*Phyllis shall love*
et Júpiter	*and Jove*	íllas,	*those,*
descéndet plúrimus	*will descend most ample*	nèc mýrtus,	*neither the myrtle,*
laéto ímbri.	*in a joyous shower.*	nèc laúrea Phoébi,	*nor Apollo's bay,*
C. Pópulus	C. *The poplar*	víncet córylos.	*shall excel the hazels.*

MORE FREE TRANSLATION.

Thyrsis. The ground is parched; the dying herbage thirsts by reason of the sultriness of the air; Bacchus has begrudged our mountains the shadows of his vines: at the approach of our Phyllis every grove will become verdant,—and Júpiter descend most plenteously in a joyous shower.

Corydon. To Hércŭlës the poplar is the most pleasing; to Bacchus, the vine; to beautiful Venus, the myrtle; to Apóllo, his own bay:—my Phyllis likes the hazels; so long as Phyllis shall like those, neither shall Venus's myrtle excel, nor the bay-tree of Apóllo, the hazels.

57. vítio áëris, *by reason of the corruptness* or *vitiated state of the air,* alluding to the *sultriness* and *great drought* which Thyrsis feigns, is prevailing.

60. Júpiter descéndet plúrimus, *Jove will descend most abundant:* here "Júpiter" is used in the same sense as "plúvia, *rain:*" sometimes, too, "Júpiter" is synonymous with "áër, *the atmosphere* or *open air,* also, *the sky.*" Córydon, in the preceding tetrastich, had painted all things smiling; but predicted, that if his Aléxis were to leave him, every thing would be seen to wither:—Thyrsis, on the contrary, paints all things sickly, but predicts, that on the approach of his Phyllis, every thing would revive. For "descéndet" in this verse, several MSS. have "descéndit," the present tense: and for "imbri," in the end of the line, some few have "ímbre."

61. pópulus Alcídæ gratíssima, *the poplar is the most pleasing to Alcidës,* that is, *unto Hércŭlës,* who is often called by this name,—either because of his great strength, or in compliment to Alcæus, the father of Amphítryon, whose queen (Alcména,) was the mother of Hércŭlës. The poplar, whereof there are several varieties, but particularly the *white,* the *black,* and the *Libyan,* was sacred to this hero; for the ancients fabled that when he descended to the infernal realms, to bring away the dog Cérberus, he crowned himself with white poplar, which he saw growing on the banks of the Acheron.

62. *The myrtle* was considered sacred to Venus; either, because it is a plant of extraordinary beauty and sweetness; else, because that it delights in the shores of the sea,—from the froth of the waters of which this goddess is reported to have sprung. The *bay-tree* or *laurel,* (but they are not the same,) was sacred to Phœbus, because Daphnë with whom the god was most violently enamoured had been metamórphosed into *a laurel* or *a bay.*

64. For "córylos," some MSS. have "Véneris."

65	*T.* Fraxinus in silvis pulcherrima, pinus in hortis,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
66	populus in fluviis, abies in montibus altis:	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
67	sæpiùs àt si me, Lycida formose, revisas,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
68	fraxinus in silvis cedat tibi, pinus in hortis.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
69	*M.* Hæc memini, et victum frustrà contendere Thyrsin.	-⏑⏑|--|--|--|-⏑⏑|--
70	Ex illo Corydon Corydon est tempore nobis.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

T. Fráxinus *est* pulchérrima in sílvis, pínus *est pulchérrima* in hórtis, pópulus *est pulchérrima* in flúviis, ábies *est pulchérrima* in áltis móntibus; àt, *O* formóse Lýcida, si *tu* revísas me saépiùs, fráxinus cédat tíbi in sílvis, pínus *cédat tíbi* in hórtis. M. *Ego* mémini hæc *cármina*, et Thýrsin víctum conténdere frústrà *cum Corydóne*. Ex íllo témpore, Córydon est Córydon nóbis.

LITERAL ORDER AND TRANSLATION.

T. Fráxinus	T. *The ash*	fráxinus	*would the ash*
pulchérrima	is *the handsomest*	in sílvis,	*in the woods,*
in sílvis,	*in woods,*	pínus	*the pine*
pínus	*the pine-tree*	in hórtis	*in the gardens*
in hórtis,	*in gardens,*	cédat.	*yield.*
pópulus	*the poplar*	*M.* Hæc	M. *These verses*
in flúviis,	*in rivers,*	mémini	*I remember,*
ábies	*the fir*	et	*and*
in áltis móntibus:	*upon lofty hills:*	víctum Thýrsin	*that the vanquished Thyrsis*
àt si,	*but if,*	conténdere	*contended*
formóse Lýcida,	*O pretty Lýcidas,*	frústrà.	*in vain.*
revísas me	*thou wouldest revisit me*	Ex íllo témpore	*From that time*
saépiùs,	*oftener,*	Córydon est	*Córydon is*
tíbi	*to thee*	Córydon nobis.	*Córydon for us.*

MORE FREE TRANSLATION.

THYRSIS. The handsomest in woods is the ash; in gardens, the pine; the poplar by rivers; the fir-tree on lofty hills: but if, my pretty Lýcidas, thou wilt come and see me oftener, to thee in the woods would the ash yield, in the gardens would the pine.

MELIBŒUS. Thus much I remember, and that the vanquished Thyrsis strove in vain. From that time it is Córydon, Córydon for me.

65. fráxinus in sílvis pulchérrima, pínus in hórtis, *the ash is in woodlands the fairest, the pine-tree in gardens.* Of pine-trees there are several sorts; of which the greater part is very seldom seen except in woods or upon mountains: the poet here speaks of the "pínus satíva" or "*manured pine*," which is cultivated in gardens, being an evergreen, pleasing to the eye, and extremely grateful to bees.

68. For "cédat" in this verse, many copies have "cédet," contrary to the best authorities.

69. Melibœus having finished the recital of the song of the two shepherds, or, at least, having gone through as much of it as he distinctly remembered, (enough, indeed, for a fair specimen of the talents of each,) he resumes his narration, and informs us that Thyrsis was vanquished, and that Córydon of course had won. For, in the first amœbéan, Córydon begins with piety to the gods, and a prayer for inspiration from them; Thyrsis, with self-conceit, and malignant feelings towards Códrus: in the second, Córydon accosts Diána, a most virtuous and truly chaste goddess—and presents noble offerings to her; Thyrsis pays court to Priápus, an obscene deity, with promises only: in the third, Córydon addresses himself to his sweetheart with gentleness, and in terms of admiration and sincere affection; Thyrsis uses uncouth símilës, and his ideas and language are altogether harsh: in the fourth, Córydon celebrates summer, and depicts agreeable objects; Thyrsis, winter in a smoky hut, and he draws comparisons from subjects which are uninviting: in the fifth, Córydon describes all things flourishing, but says they would wither were Aléxis to be absent; Thyrsis, on the contrary, represents all things sickly, but he says nature would revive were Phyllis to come: in the sixth and last, Córydon pays Phyllis a handsome compliment, by asserting that the hazels which she loves are dearer to him than the poplar of Hérculës, the vine of Bacchus, the myrtle of Venus, or, even the bay-tree of Apollo; Thyrsis makes an awkward attempt to equal Córydon,—for, by the laws of amœbéan poetry, the respondent must equal if he cannot surpass his opponent: but here the respondent fails, inasmuch as he makes the ash and pine inferior to Lýcidas *conditionally*, and also more for *his own pleasure*, than for that of him whom he would extol.

70. ex íllo Córydon, Córydon est témpore nóbis, *from that time Córydon is Córydon to us*, or in other words, *from that time Córydon is, in our estimation, deserving of himself and of his name.* Sérvius would have it that there is an ellipsis in this verse, and he supplies it with, "víctor, nóbilis súpra ómnes." Ruæus took the meaning to be simply, "*from that time Córydon is looked upon by us as being truly Córydon*, that is, *as being unquestionably deserving of the rank which he holds as a musician, and of the celebrity or fame in which he flourishes, among all.*"

END OF THE SEVENTH ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA OCTAVA.

PHARMACEUTRIA.

Damon, Alphesibœus.

1	Pastorum Musam Damonis et Alphesibœi,	--|--|--|-⏑⏑|-⏑⏑|--
2	immemor herbarum quos est mirata juvenca	-⏑⏑|--|--|--|-⏑⏑|-⏑
3	certantes, quorum stupefactæ carmine lynces,	--|--|-⏑⏑|--|-⏑⏑|-⏑
4	et mutata suos requiêrunt flumina cursus;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
5	Damonis Musam dicemus et Alphesibœi.	--|--|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

Nos dicémus Músam pastórum Damónis et Alphesiboéi, quos *pastóres* juvénca, ímmemor herbárum, est miráta certántes, cármine quórum *pastórum* lýnces *sunt* stupefáctæ, et flúmina mutáta *quóàd* súos cúrsus requievérunt; *nos dicémus* Músam Damónis et Alphesiboéi.

LITERAL ORDER AND TRANSLATION.

Dicémus	*We will relate*	quórum	*of whom*
Músam	*the song*	lýnces	*the lynxes*
pastórum	*of the shepherds*	stupefáctæ,	*were astonished,*
Damónis	*Damon*	et	*and*
et Alphesiboéi,	*and Alphesibœus,*	flúmina,	*the rivers,*
quos certántes	*whom contending*	mutáta	*changed*
juvénca,	*the heifer,*	súos cúrsus,	*as to their courses,*
ímmemor	*unmindful*	requiêrunt;	*stood still;*
herbárum,	*of the pastures,*	Músam	*the song* we will relate
est miráta;	*admired;*	Damónis	*of Damon*
cármine	*at the melody*	et Alphesiboéi.	*and of Alphesibœus.*

MORE FREE TRANSLATION.

The song of the shepherds Damon and Alphesibœus, whom as they were contending, the heifers, forgetful of their grass, admired; at whose melody the Ounces were astonished; and the rivers, reversing their courses, stood still; the song of Damon and of Alphesibœus will we relate.

1. pastórum Músam Damónis et Alphesiboéi, *the song of the shepherds* (or *neatherds*) *Damon and Alphesibœus:* two persons, whose names, according to Ruæus, mean "*Skilful*" and "*Cowfinder,*" appellations unconnected with the subject of this Eclogue. The song of the former (which begins with verse 17, and finishes with verse 61,) is imitative of the third Idyl of Theócritus, and consists of the laments of a shepherd whose mate had deserted him to marry another: the song of the latter, is in imitation of the second Idyl of the same poet, and contains the incantations used by a sorceress to recover the affections of Daphnis her beau, who had become cold, and absented himself. From this part, viz. the song of Alphesibœus, the Eclogue takes its title, Pharmaceutria, which means "venefícia," that is, "*sorceries* or *bewitching spells.*" In neither song has the subject matter any reference whatever to the singer, any more than a dialogue between two players upon the stage, hath to those players; or than one of Burns's songs would have to a person who might chance to sing it, either now or ten thousand years hence. Damon and Alphesibœus merely sing a song that they had learnt, or which they had heard sung before; but which song is ever afterwards called the song of those shepherds,—either in compliment to them for the very superior style in which they had acquitted themselves in singing it; else because the composer of the song was unknown, and they were the first who had been heard to sing it.

2. juvénca, *the heifer,* the singular for the plural number, the sense being "*the heifers.*"

3. stupefáctæ lýnces, *the lynxes were amazed:* an exórdium, indeed, which prepares us for something grand. A lynx is a spotted beast endowed with the very sharpest vision; it resembles a wolf in shape, and possesses the fleetness of a stag. The ancient writers, to impress (forcibly) the idea of excellence in the performances of celebrated musicians, were apt to feign that not only the tame but even the wild beasts were enraptured with the measures, and that the effect of the notes on inanimate bodies, particularly on woods and rivers, was such, as to influence them most sensibly,—setting in motion those which had not motion, and arresting the motion of those which had. That some beasts are more or less affected by musical sounds is very well known; but I doubt much, whether any are capable of admiring a strain how melodious so ever it may be.

4. mutáta, *changed* or *reversed by running backwards towards their sources:*—requiêrunt, *rested* or *stood still.* Some, however, construe "requiêrunt" as a transitive verb, taking "cúrsus" to be its regimen, "*the rivers stayed their streams.*"

6	Tu mihi (seù magni superas jàm saxa Timavi,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
7	sivè oram Illyrici legis æquoris; èn erit unquàm	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
8	ille dies, mĭhi cùm liceat tua dicere facta!	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
9	En erit, ut liceat totum mihi ferre per orbem	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
10	sola Sophocleo tua carmina digna cothurno!	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
11	A te principium: tibi desinet) accipe jussis	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
12	carmina cœpta tuis; atquè hanc sine tempora circum	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
13	inter victrices hederam tibi serpere lauros.	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

Tu, *O Póllio, fáve* míhi, seù *tu* jàm súperas sáxa mágni Timávi, sívè *tu* légis óram Illýrici aéquoris; èn únquàm ílle díes érit, cùm *id* líceat míhi dícere túa fácta! En *ílle dies* érit ut *id* líceat míhi férre túa cármina, *cármina* sóla dígna Sophocléo cothúrno, per tótum órbem *terrárum!* Princípium *meórum labórum érat* à te: *méus lábor* désinet tíbi: áccipe *tu hæc* cármina coépta túis jússis; átquè síne *tu* hanc héderam sérpere círcum témpora tíbi ínter *túas* victríces laúros.

LITERAL ORDER AND TRANSLATION.

Tu míhi,	*Be thou with me,*	férre	*to waft*
seù	*whether*	per tótum órbem	*over the whole globe*
jàm súperas	*thou be now passing over*	túa cármina,	*thy strains,*
sáxa	*the rocks*	sóla dígna	*alone worthy*
mágni Timávi,	*of great Timávus,*	Sophocléo cothúrno!	*of the buskin of Sóphoclēs!*
sívè	*or whether*	A te	*From thee*
légis óram	*thou be coasting the shore*	princípium:	was our *commencement:*
Illýrici aéquoris;	*of the Illýrian sea;*	tíbi	*with thee*
èn	*say*	désinet:	our song *shall end:*
ílle díes	*will that day*	áccipe cármina	*accept my lays*
únquàm érit,	*ever be,*	coépta túis jússis;	*begun at thy commands;*
cùm	*when*	átquè síne	*and suffer*
líceat míhi	*it may be allowed me*	hanc héderam	*this ivy*
dícere	*to narrate*	sérpere	*to creep*
túa fácta!	*thy exploits!*	círcum témpora tíbi	*around thy temples*
En érit,	*Say, will* the time *be,*	ínter	*amid*
ut líceat míhi	*when it may be allowed me*	victríces laúros.	*thy victorious laurels.*

MORE FREE TRANSLATION.

Do thou incline thine ear unto me, Póllio, whether thou be now passing over the rocks of broad Timávus, or cruizing along the shore of the Illýrian sea; say, will that day ever arrive, when it will be permitted me to celebrate thy achievements! Say, will it come, when I shall be allowed to publish throughout the whole universe thy tragedies, alone worthy of the buskin of Sóphoclës. From thee our song had its beginning: with thee it shall terminate: accept the strains begun by thy command, and suffer this ivy to creep about thy temples amidst thy victorious bays.

6. It has distracted commentators to discover for certain what name is here omitted by the figure ellípsis: some contending for Octaviánus, and others for Póllio. I agree with Ruæus that the latter is decidedly the person; as this Eclogue appears to have been written in the year of the city 715, when Póllio was at the head of an expedition bound for Parthínia, a province of Illýricum:—mágni sáxa Timávi, *the rocks of the mighty Timávus*, a river of Italy, falling by seven mouths into the Adriátic sea.

7. Illýrici aéquoris, *of the Illýrian main*, namely, *that part of the Adriátic which washes the shores of Illýricum*, over against Italy, eastward.

10. Sophocléo cothúrno, *of the Sophocléan buskin*, meaning, *of the buskin of Sóphoclēs*, the Athénian, who was esteemed the prince of tragic poetry, and is believed to have been the first who introduced the *cothúrnus* or *buskin*, a sort of *high shoe*, or rather, *boot*, with a thick sole of cork, to make the actor appear tall:—túa cármina, *thy verses*, meaning, *thy tragedies*,—for the *buskin* was the badge of tragedy, as the *sock* was of comedy. Póllio was a celebrated writer of tragedy,—but none of his pieces have come down to us. The critics who think that this Eclogue was dedicated to Augústus, quote the "*Ajax*," a tragedy written by him; but, unluckily for their hypóthesis, Augústus had not begun it, at the time of the publication of the Bucolics.

11. à te princípium; tíbi désinet, freely, *I began pastoral song under thy auspices, and I will leave it off whenever it shall please thee to bid me.*

13. Crowns of bay were worn by conquerors in their triumphs: and the poets had chaplets of ivy; namely, of that sort of *hédera* with *yellow* or *golden berries*. There is a wonderful degree of delicacy in the words of this verse: for the poet with great modesty entreats his patron to permit the humble ivy to creep amongst his victorious bays, thereby soliciting him to condescend to accept these lays in the midst of his victories.

14	Frigida vìx cœlo noctis decesserat umbra,	-⏑⏑|--|--|--|-⏑⏑|-⏑
15	cùm ros in tenerâ pecori gratissimus herbâ;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
16	incumbens tereti Damon sîc cœpit olivæ.	--|-⏑⏑|--|--|-⏑⏑|--
17	*D.* Nascere, præque diem veniens age, Lucifer, almum;	-⏑⏑|-⏑⏑|-⏑⏑|- ⏑|-⏑⏑|-⏑
18	conjugis indigno Nisæ deceptus amore	-⏑⏑|--|--|--|-⏑⏑|-⏑
19	dùm queror; et Divos, quamquàm nîl testibus illis	-⏑⏑|--|--|--|-⏑⏑|--
20	profeci, extremâ moriens tamèn alloquor horâ.	--|--|-⏑⏑|-⏑⏑|-⏑⏑|--
21	Incipe Mænalios mecum, mea tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

Frígida úmbra nóctis vìx decésserat coélo, cùm ros, gratíssimus pécori, *est* in ténerâ hérbâ; Dámon, incúmbens téreti olívæ, sîc coépit *cánere*. D. Náscere *tu, O* Lúcifer, átquè, véniens præ, áge *tu* álmum díem; dùm *égo*, decéptus indígno amóre *méæ* cónjugis Nísæ, quéror; et *dùm* móriens *égo* álloquor Dívos *in hâc* extrémâ hórâ *méæ vitæ*, quámquàm *égo* proféci níhil íllis (*némpè, Dívis*) téstibus, támèn *égo álloquor íllos*. Incipe *tu, O* méa tíbia, Mænálios vérsus cum me.

LITERAL ORDER AND TRANSLATION.

Vìx	*Scarcely*	áge álmum;	*usher* in *fair;*
frígida úmbra	*had the cold shade*	dùm,	*whilst I,*
nóctis	*of night*	decéptus	*deceived*
decésserat coélo,	*retired from the sky,*	indígno amóre	*by the worthless love*
cùm	*at a time when*	Nísæ cónjugis,	*of Nisa my mistress,*
ros	*the dew*	quéror;	*complain;*
in ténerâ hérbâ	*on the tender blade*	et móriens	*and dying*
gratíssimus	is *most grateful*	álloquor Dívos	*accost the gods*
pécori;	*to cattle;*	extrémâ hórâ,	*in* this *my last hour,*
Dámon incúmbens	*Damon leaning against*	quámquàm	*although*
téreti olívæ	*a tall round olive-tree*	proféci nîl	*I have profited nothing*
sîc coépit.	*thus began.*	íllis téstibus,	*from them being witnesses,*
D. Náscere,	D. *Arise,*	támèn.	*yet nevertheless.*
Lúcifer,	*Morning star,*	Incipe mécum,	*Begin with me,*
átquè, véniens	*and, coming*	méa tíbia,	*my pipe,*
præ díem,	*before day,*	Mænálios vérsus.	*Menálian strains.*

MORE FREE TRANSLATION.

Scarcely had the cold shade of night retired from the vault of heaven, at a time that the dew on the tender blade is most delightful to cattle; when Damon, leaning against a tall round olive, thus began.

Damon. Rise, Morning star, and coming in advance, bring-on resplendent day; whilst I, deceived by the perfidious love of Nisa my betrothed, utter my lament; and unto the Gods, now that I am dying, although it has availed me nought that they were witnesses, yet in my last hour appeal. Begin, my pipe, with me, Mænalian strains.

14. frígida vìx coélo nóctis decésserat úmbra, *the cold shade of night had scarce retired from the sky* or *from the face* or *vault of heaven*, that is, *the time was the grey dawn, when the first faint glimmering of the morning twilight announces that the night is ended.* The poet, to give dramatic effect to the subject, represents the singer (who personates the disappointed lover) in a situation such as he most likely would have been in, had the affair been his own: and yet, by the very singular construction of the sentence, depending on the position of "cùm," he in a manner insinuates that the affair was not, in reality and fact, Damon's own.

15. The sense of this line is ambiguous: for the acceptation may be, either, *when the dew IS on the blade*, or, *when the dew IS grateful.*

16. incúmbens téreti olívæ, *leaning against a tall and tapering olive;* but some take the signification to be, *leaning upon a tapering stick* or *staff made of olive-tree.* Ruæus appears undecided which of the two to understand, *the trunk of an olive*, or *a walking stick of olive-tree:*—téres means *long and round*, like a cylinder, or, frustum of a cone.

17. præque diem véniens áge, *and coming before the day usher it in:*—Lúcifer, *O Morning star*, namely, *the planet Venus*, the brightest of all the stars, which, in one part of her orbit, (as was noticed at verse 86 of the sixth Eclogue, above,) rises before the sun, the precursor of day,—and is the last star that disappears:—álmum, *benign* or *fair.*

18. cónjugis, literally, *of my spouse* or *mate;* but here, *of my betrothed* or *intended:* so in the fourth book of the Æneid, verse 536, we find "marítos," used in the sense of "prócos, *wooers* or *suitors.*"

21. This verse, which is intercalary, occurring again seven times below, constitutes the burden, or, as it is sometimes called by us, the Chorus of Damon's song: in like manner verse 68, "dúcite ab úrbe dómum, méa cármina, dúcite Dáphnin," constitutes that of Alphesibœus's song:—Mænálios vérsus, *Mænálian strains*, such as are wont to be sung by the shepherds on mount Mænalus.

22	Mænalus argutumque nemus pinosque loquentes	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
23	sempèr habet; sempèr pastorum ille audit amores,	-⏑⏑|--|--|--|-⏑⏑|--
24	Panaque, qui primus calamos non passus inertes.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
25	Incipe Mænalios mecum, mea tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
26	Mopso Nisa datur! Quid non speremus amantes?	--|-⏑⏑|--|--|-⏑⏑|--
27	Jungentur jàm gryphes equis; ævoque sequenti	--|--|-⏑⏑|--|-⏑⏑|--
28	cum canibus timidi venient ad pocula damæ.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
29	Mopse, novas incide faces: tibi ducitur uxor.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Maénalus sémpèr hábet átquè argútum némus átquè loquéntes pínos; ílle sémpèr aúdit amóres pastórum, átquè *ílle aúdit* Pána, qui *Pan* prímus non *est* pássus cálamos *ésse* inértes. Incipe *tu, O* méa tíbia, Mænálios vérsus cum me. Nisa dátur *in matrimónium* Mópso! Quid *nos* amántes non sperémus? Jàm grýphes jungéntur équis; átquè *in* aévo sequénti *hoc aévum* tímidi dámæ vénient ad pócula cum cánibus. *O* Mópse, incíde *tu* nóvas fáces: úxor dúcitur tíbi.

LITERAL ORDER AND TRANSLATION.

Maénalus sémpèr	*Mænalus always*	Mópso!	*to Mopsus!*
hábet	*has*	Quid	*What*
átquè	*both*	non amántes	*may not we lovers*
argútum némus	*a vocal grove*	sperémus?	*expect?*
átquè	*and*	Jàm	*Now*
loquéntes pínus;	*speaking pines;*	grýphes jungéntur	*will griffins be joined*
ílle	*he*	équis;	*to stallions;*
sémpèr aúdit	*ever hears*	átquè	*and*
amóres pastórum,	*the loves of shepherds,*	aévo sequénti	*in the age following this*
átquè Pána,	*and Pan,*	tímidi dámæ	*the timorous deer*
qui prímus	*who first*	vénient	*will come*
non pássus	*suffered not*	ad pócula	*to the drinking troughs*
cálamos inértes.	*reeds* to be *idle.*	cum cánibus.	*with the dogs.*
Incipe mécum,	*Begin with me,*	Mópse,	*O Mopsus,*
méa tíbia,	*my pipe,*	incíde nóvas fáces,	*cut new torches,*
Mænálios vérsus.	*Mænálian strains.*	úxor	*a wife*
Nísa dátur	*Nisa is given*	dúcitur tíbi.	*is being brought to thee.*

MORE FREE TRANSLATION.

Mænalus has always a tuneful grove and vocal pines; he ever hears the loves of shepherds, and Pan, the first who suffered not reeds to be dormant. Begin, my pipe, with me, Mænálian strains.

Nisa is given to Mopsus! What may not we lovers expect? Presently will griffins be coupled with stallions; and, in the next age, the timorous deer will come to drink with the dogs. Cut fresh torches, Mopsus: a wife is on the point of being brought unto you.

22. Having mentioned Mænálian strains, the poet closely follows up the idea which had occasioned him to make mention of them, and accordingly celebrates mount Mænalus, (making in the plural number *Mænala*) a high hill in Arcádia, sacred to Pan, and clothed with stately pines. He most beautifully ascribes to this hill a *voice* and *ears*.

24. Pána, *Pan*, that is, *the music of the God Pan*. See the note at verse 31 of the second Eclogue.

27. jungéntur grýphes équis, *griffins will be joined to horses*. Damon here impassionately describes the marriage of Nisa with Mopsus, as being actually something monstrous. The griffin is a fabulous animal, said to have the body of a lion, and the wings and beak of an eagle. Sérvius tells us that a deadly enmity was reported to subsist betwixt the race of griffins and that of horses:—gryps is a noun of the masculine gender; but we are not, hence, to infer, that all griffins were of the male sex: if, however, any one considers "équis" to be, in this passage, put for "equábus," I willingly yield, or at least, I shall not dispute the matter. Perhaps by "jungéntur" the poet means "*shall be joined together in the yoke*," rather than "*sexually coupled*."

28. tímidi dámæ, *the timid* or *timorous deer*: dáma is a noun of doubtful gender, being sometimes read masculine, and often feminine: at all events, *hinds* or *does*, as well as *male deer*, are here meant. Thus in the first Eclogue, verse 9, we found "méas bóves," *my kine*, where *oxen* as well as *cows*, were evidently intended. In our vernacular dialect we say *ducks*, and *geese*, without excluding *the drakes*, and *ganders*. These peculiarities seem inseparable from language, being rivetted, as it were, in them by usage:—ad pócula, *to the basins* or *the drinking places*, that is, *to the stone cisterns* or *troughs*.

29. nóvas incíde fáces, *cut new* or *fresh torches*, namely, *pieces of pine or other unctuous wood made taper and ending in a point*. The bride was led home by night, five persons (for the most part, but sometimes more, sometimes fewer) carrying each a blazing torch before her. Damon speaks ironically.

30	Sparge, marite, nuces: tibi deserit Hesperus Œtam.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
31	Incipe Mænalios mecum, mea tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
32	O digno conjuncta viro! dùm despicis omnes,	--|--|-⏑⏑|--|-⏑⏑|--
33	dúmque tibi est odio mea fistula, dúmque capellæ,	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
34	hirsutumque supercilium, prolixaque barba;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
35	nèc curare Deûm credis mortalia quemquam.	--|-⏑⏑|--|--|-⏑⏑|-⏑
36	Incipe Mænalios mecum, mea tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
37	Sepibus in nostris parvam te roscida mala	-⏑⏑|--|--|--|-⏑⏑|-⏑
38	(dux ego vester eram) vidi cum matre legentem:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Spárge *tu* núces, *O* maríte: Hésperus déserit Œtam tíbi. Incipe *tu*, *O* méa tíbia, Menálios vérsus cum me. O *foémina* conjúncta dígno víro! dùm *tu* déspicis ómnes *álios hómines*, átquè dùm méa fístula est ódio tíbi, átquè dùm *méæ* capéllæ *sunt ódio tibi*, átquè *méum* hirsútum supercílium *est ódio tibi*, átquè *méa* prolíxa bárba *est ódio tibi;* nèc *tu* crédis quémquam Deórum curáre mortália *negótia*. Incipe *tu*, *O* méa tíbia, Mænálios vérsus cum me. *Ego* vídi te párvam *puéllam* (égo éram véster dux) legéntem róscida mála in nóstris sépibus cum *túâ* mátre:

LITERAL ORDER AND TRANSLATION.

Spárge núces,	*Scatter walnuts,*	hirsútum supercílium,	*my shaggy eye-brow,*
maríte:	*bridegroom:*	átquè	*and*
tíbi	*for thee*	prolíxa bárba;	*my rank beard;*
Hésperus	*the Evening star*	nèc crédis	*nor believest*
déserit Œtam.	*is leaving Œta.*	quémquam	*that any one*
Incipe mécum,	*Begin with me,*	Déûm	*of Gods*
méa tíbia,	*my pipe,*	curáre	*cares for*
Mænálios vérsus.	*Mœnálian strains.*	mortália!	*mortal concerns!*
O conjúncta	*O thou conjoined*	Incipe mécum,	*Begin with me,*
dígno víro!	*to a worthy husband!*	méa tíbia,	*my pipe,*
dùm	*whilst*	Mænálios vérsus.	*Mœnálian strains.*
déspicis ómnes,	*thou despisest all* others,	Vídi te	*I saw thee*
átquè dùm	*and whilst*	párvam	*a little girl*
méa fístula	*my pipe*	cum mátre	*with thy mother*
est	*is*	(égo éram	(*I was*
ódio tibi,	*a detestation to thee,*	véster dux)	*your guide*)
átquè dùm	*and whilst*	legéntem	*gathering*
capéllæ,	*my goats* are,	róscida mála	*dewy apples*
átquè	*and*	in nóstris sépibus:	*on our hedges:*

MORE FREE TRANSLATION.

Throw nuts about, bridegroom: the Evening star for you is leaving Œta. Begin, my pipe, with me, Mœnálian strains.

O! thou that art matched to a worthy husband! whilst thou disdainest all others, and whilst my pipe is hateful to thee, and whilst my goats are hateful, and my shaggy eye-brows hateful, and my rank beard; nor believest that any one of the Gods regards human affairs! Begin, my pipe, with me, Mœnálian strains. With thy mother I saw thee, when thou wast a little maid, gathering dewy apples on our hedges; I was your guide:

30. spárge núces, *scatter walnuts* or *nuts*, namely, that the children may scramble for them: alluding to an ancient practice among the Romans, on nuptial occasions. The children, and childish folks, of those days played with nuts, as those of the present age play with marbles:—tíbi déserit Hésperus Œtam, *Hésper* or *the Evening star is leaving Œta for thee*, that is, *night is coming on*, or, rather, *night is advancing*. Œta was a high mountain in Théssaly, but whether we are to understand, that *Hésperus* was *rising*, or *setting*, is not clear: I prefer the former acceptation, herein differing from several very learned commentators.

34. prolíxa bárba, *my rank beard*, that is, *my stiff and overgrown beard*. For "prolíxa," several MSS. and Heyne have "promíssa;" but less eligibly.

37. párvam, *little*, as being yet, *very young*. The shepherd recals the time, place, and manner of his first falling in love with Nisa.

38. cum mátre, *with mother*, but it is by no means plain, whether we are here to understand "méâ," *my*, or "túâ," *thy*. La Cerda contends for the former, because in the Cyclops of Theócritus, (in imitation of a passage of which Idyl, the passage before us was evidently written,) Galatéa is represented as coming along with the shepherd's mother. Ruæus very judiciously thinks the more natural construction is "cum *túâ* mátre, *with THY mother*."

39	alter ab undecimo tùm me jàm ceperat annus:	–◡◡|–◡◡|––|––|–◡◡|–◡
40	jàm fragiles poteram à terrâ contingere ramos.	–◡◡|–◡◡|––|––|–◡◡|––
41	Ut vidi, ut perîi, ut me malus abstulit error!	––|–◡◡|––|–◡◡|–◡◡|–◡
42	Incipe Mænalios mecum, mea tibia, versus.	–◡◡|–◡◡|––|–◡◡|–◡◡|––
43	Nùnc scio, quid sit Amor: duris in cotibus illum	–◡◡|–◡◡|––|––|–◡◡|–◡
44	aùt Tmarus, aùt Rhodope, aùt extremi Garamantes,	–◡◡|–◡◡|––|––|–◡◡|–◡
45	nèc generis nostri puerum nèc sanguinis, edunt.	–◡◡|––|–◡◡|––|–◡◡|––
46	Incipe Mænalios mecum, mea tibia, versus.	–◡◡|–◡◡|––|–◡◡|–◡◡|––

SYNTHETICAL ORDER.

álter ánnus ab undécimo *ánno* tùm jàm céperat me: jàm *égo* póteram contíngere frágiles rámos à térrâ. Ut *égo* vídi *te*, ut *égo* perívi, ut málus érror ábstulit me! Incipe *tu*, *O* méa tíbia, Mænálios vérsus cum me. Nùnc *égo* scío quid *negótium* Amor sit: aùt Tmárus, aùt Rhódope, aùt extrémi Garamántes édunt íllum in *súis* dúris cótibus, nèc púerum nóstri géneris, nèc *nóstri* sánguinis. Incipe *tu*, *O* méa tíbia, Mænálios vérsus cum me.

LITERAL ORDER AND TRANSLATION.

tùm	*at that time*	Mænálios vérsus.	*Mænálian strains.*
ánnus	*the year*	Nùnc scío	*Now know I*
álter	*next*	quid Amor sit:	*what Love is:*
ab undécimo	*after my eleventh*	íllum	*him*
jàm	*had already*	aùt Tmárus,	*either did Tmarus,*
céperat me:	*received me:*	aùt Rhódope,	*or Rhódopē,*
jàm póteram	*I just was able*	aùt	*or*
contíngere	*to reach*	extrémi Garamántes,	*the remotest Garamántës,*
frágiles rámos	*the brittle branches*	in dúris cótibus,	*on rugged cliffs,*
à térrâ.	*from the ground.*	édunt;	*produce;*
Ut vídi,	*How I gazed,*	púerum	*a boy*
ut périi,	*how I languished,*	nèc nóstri géneris	*neither of our race*
ut málus érror	*how a rankling distraction*	nèc sánguinis.	*nor of our blood.*
ábstulit me!	*took me from me!*	Incipe mécum,	*Begin with me,*
Incipe mécum,	*Begin with me,*	méa tíbia,	*my pipe,*
méa tíbia,	*my pipe,*	Mænálios vérsus.	*Mænálian strains.*

MORE FREE TRANSLATION.

I had then just entered my twelfth year: already could I reach the slender boughs from the ground. How I gazed, how I languished, how a fatal bewilderment transported my sense. Begin, my pipe, with me, Mænálian strains.

Now I know what Love is: him did either Tmarus, or Rhódopë, or the remotest Garamántës, on rugged cliffs, produce; a boy not of our race nor blood. Begin, my pipe, with me, Mænálian strains.

39. álter ab undécimo, *the next from the eleventh;* by which Sérvius will have it, that '*the thirteenth*' is meant: Joseph Scaliger, indeed, and La Cerda are of the same opinion. Yet, as Ruæus justly observes, "álter ab íllo" does not signify the *third* after him, but the *second* to him; and hence "álter ab undécimo" must signify "*the one next from eleven*," that is, "*the twelfth.*" There is, however, in the expression, it must be confessed, some degree of ambiguity; in as much as the words convey not to all persons the same sense:—me jàm céperat, *had now taken* or *had just received me:* for "céperat," in this verse, some MSS. have "accéperat."

41. The final syllable of "périi" remains here unelided, and long, before the initial vowel which follows it:—me málus érror ábstulit, *a bad error carried me away,* more freely, *an ungovernable wandering of thought caught away my heart and soul,* that is, *I was lost in the mazes of love.*

43. scío quid sit ámor, *I know what love is,* meaning, *I know what Cupid the god of love is.* The shepherd having mentioned the manner in which he was first seized with this unruly affection, turns to the cruel temper of the god of it. The final "o" of the verb "scío," and hence of "néscio," as in verse 103 of the third Eclogue, or verse 107 below, is seldom or never made long: see the Prosody of my Edition of the Eton Latin Grammar:—dúris in cótibus, *on hard rocks;* but the primitive signification of "cos" is "*sharping-stone*," and particularly "*a hone.*"

44. For "aùt Tmárus," (a reading which is warranted by several MSS.) the common lection is Ismarus. Tmárus was a mountain of Thesprótia in Epírus; and Rhódopē, a mountain of Thrace. The final syllable of "Rhódopë" remains here unelided and long before "aùt" which follows it. The Garamántës were a savage people of Africa, living far south towards the Equator, or Equinoctial Line, as the Earth at that time was thought to be inhabited, or indeed, habitable.

45. nèc géneris nóstri púerum, nèc sánguinis, *a boy not of our race nor blood,* but of inhuman disposition and savage heart: the vulgate lection is "nóstri géneris:"—édunt, *produce:* the present tense.

47	Sævus amor docuit gnatorum sanguine matrem	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
48	commaculare manus: crudelis tu quoquè, mater:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
49	crudelis mater magìs, àn puer improbus ille?	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
50	Improbus ille puer: crudelis tu quoquè, mater.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
51	Incipe Mænalios mecum, mea tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
52	Nùnc et oves ultrò fugiat lupus; aurea duræ	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
53	mala ferant quercus; narcisso floreat alnus;	-⏑⏑|--|--|--|-⏑⏑|-⏑
54	pinguia corticibus sudent electra myricæ;	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

Saévus ámor dócuit mátrem commaculáre *súas* mánus sánguine *suórum* gnatórum: tu quóquè, *O* máter, *éras* crudélis *máter:* àn *fúit* máter mágìs crudélis, *vel fúit* ille (*némpè, Amor*) *mágìs* ímprobus púer? Ille *fúit* ímprobus púer: tu quóquè, *O* máter, *fuísti* crudélis *máter.* Incipe *tu, O* méa tíbia, Mænálios vérsus cum me. Nùnc et lúpus fúgiat óves últrò; dúræ quércus férant aúrea mála; álnus flóreat narcísso; myrícæ súdent pínguia eléctra *ex súis* cortícibus;

LITERAL ORDER AND TRANSLATION.

Saévus ámor	*Relentless love*	Incipe mécum,	*Begin with me,*
dócuit mátrem	*taught a mother*	méa tíbia,	*my pipe,*
commaculáre mánus	*to imbrue her hands*	Mænálios vérsus.	*Mænálian strains.*
sánguine	*in the blood*	Et nùnc	*And now*
gnatórum:	*of her sons:*	lúpus	*let the wolf*
crudélis máter	*a cruel mother*	últrò	*of his own accord*
quóquè	*too*	fúgiat óves;	*flee the sheep;*
tu:	*thou* wast:	dúræ quércus	*let the hard oaks*
mágìs crudélis	*whether more cruel*	férant	*bear*
máter,	was *the mother,*	aúrea mála;	*golden apples;*
àn ílle	*or he*	álnus	*let the alder*
ímprobus púer?	*an atrocious boy?*	flóreat	*blossom*
Improbus púer	*An atrocious boy*	narcísso;	*with narcissus;*
ílle:	is *he:*	myrícæ	*let the tamarisks*
tu, quóquè,	*thou, too,*	súdent	*sweat*
máter,	*O mother,*	pínguia eléctra	*adipous amber*
crudélis.	wast *cruel.*	cortícibus;	*from their barks;*

MORE FREE TRANSLATION.

Relentless love taught a mother to imbrue her hands in the blood of her own children: a cruel mother, too, thou wast: was the mother more cruel, or an impious boy he? An impious boy, he: cruel, also, thou, mother! Begin with me, my pipe, Mænálian strains. And now let the wolf of himself run from the sheep; the rigid oaks bear golden apples; the alder blossom with narcíssus; the tamarisks exude clammy amber from their barks;

47. saévus ámor dócuit mátrem, *cruel love taught a mother;* namely, *Medéa,* daughter of Æétēs king of Colchis. She married Jason, a celebrated hero, son of Æson king of Iólchos, by Alcímedē, daughter of Phýlacus, a son of Deion king of Phocis. To Jason, Mēdea bare several children; two of whom she most inhumanly slew, to be revenged on her faithless husband; who, after living comfortably with her for ten years, had divorced her, to marry Crĕúsa or Glaucē, daughter of Creon king of Corinth.

49. In this verse the poet puts the question, whether Medéa was more culpable for perpetrating the murder of her children, or Cupid for instigating her to perpetrate it: and, in the next verse, he seems to answer, that the atrocity or impious wickedness of Cupid, and the cruelty of the mother, deserve to be regarded as sins indiscriminately equal. These two verses are, by many critics, thought to be the interpolation of some copyist.

52. óves últrò fúgiat lúpus, *let the wolf of his own free will flee* (or *run away from*) *the sheep:* this the shepherd says in continuation of the ridicule which he heaps on the absurdity of the marriage about to be solemnized; insinuating that no event, however strange, can excite astonishment, after the nuptials of Mopsus and Nisa.

53. narcísso flóreat álnus, *let the alder-tree blossom* or *flower with narcissus:* see the note at verse 38 of the fifth Eclogue. The flower of little worth which is vulgarly called daffodil, is not, of course, that which is here meant. Narcíssus was a beautiful youth, a son of the river Cephísus by the nymph Liríopē: and, seeing his lovely image reflected in a fountain, he became enamoured of it. Foiled in his attempts to get at the enchanting object, he killed himself, and was changed into that beautiful flower the narcíssus or daffodil.

54. pínguia eléctra, literally, *fat ambers,* freely, *resinous amber.* This is the *súccinum* of the Latins the term "eléctra" being (more properly) a Greek word. Some, but badly, take the synthetical ordo of this verse to be, "pínguia eléctra súdent è cortícibus myricæ," literally, *let fat ambers exude from the barks of the tamarisk.*

55	certent et cycnis ululæ; sit Tityrus Orpheus;	--|--|-⏑⏑|--|-⏑⏑|--
56	Orpheus in silvis, inter delphinas Arion.	-⏑⏑|--|--|--|-⏑⏑|--
57	Incipe Mænalios mecum, mea tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
58	Omnia vèl medium fiant mare. Vivite, silvæ:	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
59	præceps aërii speculâ de montis in undas	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
60	deferar; extremum hoc munus morientis habeto.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
61	Desine, Mænalios jàm desine, tibia, versus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
62	Hæc Damon: vos, quæ responderit Alphesibœus,	--|--|--|-⏑⏑|-⏑⏑|-⏑
63	dicite, Pierides; non omnia possumus omnes.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

et úlulæ cértent *cum* cýcnis: Títyrus sit *álter* Orpheus; Orpheus in sílvis, Aríon ínter delphínas. Incipe *tu, O* méa tíbia, Mænálios vérsus cum me. Omnia *negótia* fiant vèl médium máre. Vívite *vos, O* sílvæ: *égo* déferar praéceps de spéculâ áërii móntis in úndas; habéto *tu, O Nisa,* hoc extrémum múnus moriéntis *Damónis.* Désine *tu, O* tíbia, jàm désine *tu* Mænálios vérsus. Dámon *dixit* hæc *cármina: O* Piérides, dícite vos quæ *cármina* Alphesiboéus respónderit; *nos* ómnes non póssumus *fácere* ómnia *negótia.*

LITERAL ORDER AND TRANSLATION.

úlulæ et	*let the owls also*	déferar	*will I cast me*
cértent	*contend*	in úndas;	*into the waves;*
cýcnis;	*with the swans;*	habéto	*have thou*
Títyrus	*let Tityrus*	hoc extrémum múnus	*this last boon*
sit Orpheus;	*be an Orpheus;*	moriéntis.	*of thy dying lover.*
Orpheus	*an Orpheus*	Désine,	*Cease,*
in sílvis,	*in the woods,*	tíbia,	*pipe,*
Aríon	*an Arion*	jàm désine	*now cease*
ínter delphínas.	*among the dolphins.*	Mænálios vérsus.	*Mænálian strains.*
Incipe mécum,	*Begin with me,*	Hæc	*These* verses
méa tíbia,	*my pipe,*	Dámon:	*Damon* sang:
Mænálios vérsus.	*Mænálian strains.*	vos,	*do ye,*
Vèl	*Or*	Piérides,	*O Piérian maids,*
ómnia	*let all things*	dícite	*say*
fiant médium máre.	*become mid sea.*	quæ Alphesiboéus	*what* strains *Alphesibœus*
Vívite, sílvæ:	*fare ye well, woods:*	respónderit;	*may have responded;*
praéceps	*headlong*	ómnes	*we all*
de spéculâ	*from the summit*	non póssumus	*cannot* accomplish
áërii móntis	*of yon lofty mount*	ómnia.	*all things.*

MORE FREE TRANSLATION.

let the owls also with swans contend; be Títyrus an Orpheus; an Orpheus in the woodlands, an Aríon among the dolphins. Begin, my pipe, with me, Mænálian strains. All things may become even a general sea. Woods, farewell: from the summit of yon lofty crag will I fling myself headlong into the waters; accept this last tribute of thy dying swain. Cease pipe, now cease Mænálian strains.

These verses sang Damon: say, O Muses, what lays Alphesibœus sung responsive; all things we cannot all.

55. cértent et cýcnis úlulæ, *and let the owls contend with swans:* no bird has a more hideous voice than an owl, and none (according to the ancients,) a sweeter voice than a swan. But a swan has, in reality, little or no voice: hence, either were the ancients in error respecting the swan, else "cýcnus" was the appellation of some bird of melody as well as of the swan:—sit Títyrus Orpheus, *be Títyrus an Orpheus:* here Títyrus is put for some doltish shepherd, an ordinary performer on the pipe.

56. ínter delphínas Aríon, *an Aríon amongst the dolphins;* alluding to the story of Aríon, a lyric poet and famous musician of Lesbos, who, having acquired great wealth in Italy, was returning with it to his native country, in a Corínthian ship; when, on the voyage, the covetous mariners seized upon it, and threw him overboard: but he was saved by dolphins, who had flocked about the ship, charmed with his minstrelsy.

58. vívite, sílvæ, literally, *live, O ye woods,* freely, *fare ye well, woodlands:* here "vívite," *live ye,* is by a Greek idiom put for "gaudéte," *rejoice ye,* in the sense of "valéte," *fare ye well.*

59. áërii speculâ de móntis, *from the observatory* or *peak of the áërial mountain;* with allusion, most likely, to the far-famed rock in the island of Leucádia, from which desponding lovers used to leap.

60. déferar, *I shall be borne down;* but usurped in a middle sense, *I will throw me down:*—extrémum hoc múnus moriéntis, *this last gift of a dying man,* that is, *my last gift to you, Nisa, is my death.*

63. *We cannot all things all;* a common proverb.

64	*A.* Effer aquam, et molli cinge hæc altaria vittâ;	-⏑⏑|--|--|--|-⏑⏑|--
65	verbenasque adole pingues et mascula thura:	--|-⏑⏑|--|--|-⏑⏑|-⏑
66	conjugis ut magicis sanos avertere sacris	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
67	experiar sensus. Nihil hîc nisì carmina desunt.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
68	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
69	Carmina vèl cœlo possunt deducere Lunam:	-⏑⏑|--|--|--|-⏑⏑|-⏑
70	carminibus Circe socios mutavit Ulyssei:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
71	frigidus in pratis cantando rumpitur anguis.	-⏑⏑|--|--|--|-⏑⏑|-⏑
72	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

A. Effer *tu* áquam, et cínge *tu* hæc altária *cum* mólli víttâ; átquè ádole *tu* píngues verbénas et máscula thúra: ut *égo* expériar sácris mágicis avértere sános sénsus *méi* cónjugis. Níhil *déest* hîc nisì cármina désunt. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum.* Cármina póssunt vèl dedúcere Lúnam coélo: Círce mutávit sócios Ulýssei carmínibus: frígidus ánguis in prátis rúmpitur cantándo. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum.*

LITERAL ORDER AND TRANSLATION.

A. Effer áquam,	A. *Bring forth the water,*	méa cármina,	*my charms,*
et cínge	*and bind*	dúcite Dáphnin.	*bring Daphnis.*
hæc altária	*these altars*	Cármina póssunt	*Charms can*
mólli víttâ;	*with a soft fillet;*	vèl dedúcere	*even draw down*
átquè ádole	*and burn*	Lúnam coélo:	*the moon from the sky:*
píngues verbénas	*fat vervain*	carmínibus	*by charms*
et máscula thúra:	*and male frankincense:*	Círce mutávit	*Circë transformed*
ut expériar	*that I may try*	sócios	*the associates*
sácris mágicis	*by sacred spells*	Ulýssei:	*of Ulysses:*
avértere	*to turn away*	frígidus ánguis	*the cold snake*
sános sénsus	*the sound senses*	in prátis	*in the meadows*
cónjugis.	*of my lovemate.*	rúmpitur	*is burst*
Níhil hîc	*Nothing here*	cantándo.	*by incantation.*
nisì cármina	*except charms*	Dúcite dómum	*Bring home*
désunt.	*are wanting.*	ab úrbe,	*from the city,*
Dúcite dómum	*Bring home*	méa cármina,	*my charms,*
ab úrbe,	*from the city,*	dúcite Dáphnin.	*bring Daphnis.*

MORE FREE TRANSLATION.

Alphesibœus. Bring out the water, Amaryllis, and bind these altars with a soft fillet; and burn unctuous vervain, and pure frankincense, that I may try by sacred spells to turn the right senses of my beau. Here nothing is wanting except charms. Bring home from the city, my charms, bring Daphnis. Charms can draw down the very moon from the sky: by charms Circë transformed the associates of Ulysses; the cold snake in the meads is by cantation burst. Bring home from the city, my charms, bring Daphnis.

64. éffer áquam, *bring forth the water:* the sorceress, whom Alphesibœus here personates, addresses herself to Amaryllis, her waiting maid. In lieu of "éffer," some critics contend for "áffer;" but as hot water was used in magical ceremonies, the command of the mistress to the servant, "*bring forth the water*," seems to imply, "*bring out to me the water heated in the house:*"—mólli víttâ, *with a soft fillet:* the fillet is called soft because it was of *wool.*

65. verbénas ádole píngues, *burn pinguid* or *rich vervains*, that is, *fat mullein leaves.* Although "verbéna" strictly signifies "*vervain* or *mullein*," yet by this word was often understood all sorts of plants pulled up with a lump of mould, or earth, from any consecrated place:—máscula thúra, *male frankincense*, meaning, *the largest and best frankincense.*

66. cónjugis, *of my mate* or *beau:* here "cônjux" is used in the same sense as in verse 18, above.

67. cármina, *verses* or *charms*, namely, a particular formula of metrical words uttered in a particular manner—and duly accompanied by strange and mystic movements.

69. That the Moon could be drawn down from the firmament by the influence of magic was at one time a very prevalent opinion; even among persons who ought to have known better than to entertain such a belief. The Thessálians were said to be possessed of this art, more than any other people.

70. Circë was an enchantress, whom Ulysses visited in his return from Troy: she turned his companions into swine for their gluttony and voluptuousness. Here "Ulýssei" is put for "Ulýssis," and read as a trisyllable. Heyne has "Ulýxi."

71. cantándo, *by versifying* or *inchanting*, that is, *by incantation* or *the power of magic.* The gerund "cantándo," Ruæus interprets by "dùm id incantátur, scílicèt, à mágis;" that is, *whilst the charms are being uttered by magical performers.*

73	Terna tibi hæc primùm triplici diversa colore	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
74	licia circumdo; térque hæc altaria circum	-⏑⏑|--|--|--|-⏑⏑|-⏑
75	effigiem duco. Numero Deus impare gaudet.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
76	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
77	Necte tribus nodis ternos, Amarylli, colores:	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
78	necte, Amarylli, modò: et, '*Veneris*,' dic, '*vincula necto.*'	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
79	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
80	Limus ut hic durescit, et hæc ut cera liquescit	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
81	uno eodemque igni; sîc nostro Daphnis amore.	--|--|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Prímùm *égo* circúmdo tíbi hæc térna lícia divérsa tríplici colóre; átquè tèr *égo* dúco effígiem *túi* círcum hæc altária. Déus gaúdet *in* ímpare número. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum*. Nécte *tu, O* Amarýlli, térnos colóres tríbus nódis; néctè *tu íllos, O* Amarýlli, módò: et dic *tu*, "*Ego* nécto víncula Véneris." Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum*. Ut hic límus duréscit, et ut hæc céra liquéscit *in* úno átquè eódem ígni; sîc Dáphnis *duréscat et liquéscat* nóstro amóre.

LITERAL ORDER AND TRANSLATION.

Prímùm	*First*	nécte módò,	*tie them now,*
circúmdo tíbi	*I twine round thee*	Amarýlli:	*Amarýllis:*
hæc térna lícia	*these three threads*	et dic,	*and say,*
divérsa	*variate*	"nécto	"*I tie*
tríplici colóre;	*with triple hue;*	"víncula Véneris."	"*the ties of Venus.*"
átquè tèr	*and thrice*	Dúcite dómum	*Bring home*
círcum hæc altária	*about these altars*	ab úrbe,	*from the city,*
effígiem dúco.	*thine effigy I lead.*	méa cármina,	*my charms,*
Déus gaúdet	*The god delights*	dúcite Dáphnin.	*bring Daphnis.*
ímpare número.	*in an odd number.*	Ut hic límus	*As this clay*
Dúcite dómum	*Bring home*	duréscit,	*hardens,*
ab úrbe,	*from the city,*	et ut	*and as*
méa cármina,	*my charms,*	hæc céra	*this wax*
dúcite Dáphnin.	*bring Daphnis.*	liquéscit	*softens*
Nécte	*Tie*	úno átquè eódem	*in one and the same*
térnos colóres,	*three colors,*	ígni;	*fire;*
Amarýlli,	*Amarýllis,*	sîc Dáphnis	*so let Daphnis*
tríbus nódis:	*with three knots:*	nóstro amóre.	*with our love.*

MORE FREE TRANSLATION.

First these three threads, with threefold color varied, I about thee twine; and thy effigy I three times round these altars lead. In this odd number the god delights. Bring home from the city, my charms, bring Daphnis. Tie three colors, Amarýllis, with three knots: tie them quickly, Amarýllis: and say, "*I tie the knots of Love.*" Bring home from the city, my charms, bring Daphnis. As this clay hardens, and as this wax softens in one and the same fire; so let Daphnis with love of me.

73—74. térna tíbi hæc (prímùm) tríplici divérsa colóre lícia circúmdo, *I, first of all, cast around thee* (that is, *about thine effigy*) *these trine yarns of triple hue*, namely, threads composed of a *white*, a *red*, and a *black* strand each; so that there were three triple threads, each made up of three strands, differing, as above, in color. The "lícium" (properly speaking,) was the *woof* about a *weaver's beam;* but it likewise meant the *thread of the shuttle;* and, in the plural, the "*thrumbs.*" The number three, and three times three, were sacred to magic.

75. número Déus ímpare gaúdet, *the God* or *deity delights in this odd number*, as being indicative of the *beginning*, of the *middle*, and of the *end*. The deity here alluded to, is (probably) Hécatē, who presided over enchantments, and had three faces.

78. et, "Véneris," dic, "víncula nécto," *and say,* "*I knot the knots of Venus:*" the very act of tying the knots was to be accompanied by certain words; a magical form, without which the operation would be incomplete, and consequently of none effect.

80. límus ut hic duréscit, *as this clay hardens*, et hæc ut céra liquéscit, *and as this wax softens:* here the sorceress, having made two images, one of clay, and the other of wax, lays them on the fire. Some imagine that the image of clay was the sorceress's own, and all agree that the other, that is, the figure of wax, was that of Daphnis.

81. In this verse "eódem" is a dissyllable, being pronounced as if written "yódem:"—sîc Dáphnis, *so let Daphnis* harden and soften: which some explain to mean, "*let Daphnis's heart be hard to other women, but let it melt with love of me:*" this explication, I confess, seems to me altogether absurd.

82	Sparge molam, et fragiles incende bitumine lauros.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
83	Daphnis me malus urit; ego hanc in Daphnide laurum.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
84	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
85	Talis amor Daphnin, qualis, cùm fessa juvencum	-⏑⏑|--|--|--|-⏑⏑|-⏑
86	per nemora atquè altos quærendo bucula lucos	-⏑⏑|--|--|--|-⏑⏑|--
87	propter aquæ rivum viridi procumbit in ulvâ	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
88	perdita, nec seræ meminit decedere nocti;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
89	talis amor teneat, nèc sit mihi cura mederi.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
90	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Spárge *tu* mólam, et incénde *tu* frágiles laúros *cum* bitúmine. Málus Dáphnis úrit me; égo *úro* hanc laúrum in Dáphnide. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum*. Tális ámor *téneat* Dáphnin, quális *ámor ténet búculam*, cùm *éadem* búcula, féssa quæréndo juvéncum per némora átquè *per* áltos lúcos, procúmbit pérdita in víridi úlvâ própter rívum áquæ, nèc méminit *ílla* decédere séræ nócti; tális ámor téneat *Dáphnin*, nèc cúra medéri *amóri íllius* sit míhi. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum*.

LITERAL ORDER AND TRANSLATION.

Spárge mólam,	*Strew the salt-cake,*	per némora	*through forests*
et incénde bitúmine	*and light up with bitumen*	átquè áltos lúcos,	*and lofty groves,*
frágiles laúros.	*the crackling bays.*	procúmbit pérdita	*lies down distracted*
Málus Dáphnis	*Wicked Daphnis*	in víridi úlvâ	*on the green reet*
úrit me,	*burns me,*	própter rívum áquæ,	*beside a rill of water,*
égo	*I* burn	nèc méminit	*nor is mindful*
hanc laúrum	*this laurel*	decédere	*to depart*
in Dáphnide.	*on Daphnis.*	séræ nócti;	*at late night;*
Dúcite dómum	*Bring home*	tális ámor	*may such love*
ab úrbe,	*from the city,*	téneat,	*seize* him,
méa cármina,	*my charms,*	nèc sit cúra	*nor be care*
dúcite Dáphnin.	*bring Daphnis.*	míhi	*to me*
Tális ámor	*May such love*	medéri.	*to cure* him.
Dáphnin,	seize *Daphnis,*	Dúcite dómum	*Bring home*
quális, cùm búcula,	*as, when a heifer,*	ab úrbe,	*from the city,*
féssa	*weary*	méa cármina,	*my charms,*
quæréndo juvéncum	*with seeking the bull*	dúcite Dáphnin.	*bring Daphnis.*

MORE FREE TRANSLATION.

Crumble the salted-cake, and light up the laurels with bitumen. Cruel Daphnis burns me, I this laurel on Daphnis. Bring home from the city, my charms, bring Daphnis. May such love seize upon Daphnis, as, when a heifer, tired with ranging after the bull through forests and lofty groves, lies down, distracted, upon the green reet, nigh to a rivulet of water, nor late at night thinks of departing; may such love seize on him, nor be mine the care to cure him. Bring home from the city, my charms, bring Daphnis.

82. The "móla" was a cake made of meal, salted, parched, and kneaded. It was crumbled on the foreheads of victims, just before they were sacrificed, and hence they were said to be "*immolated:*" crumbs of *mola* were also strewed about the altars. The sorceress bids her attendant scatter crumbs of this cake upon the image of Daphnis, as upon the victim at a sacrifice:—frágiles laúros, *the crackling bays:* here "frágiles" does not mean "*brittle*," but "*crackling;*" for the bay crackles remarkably in the fire. Bitúmen, which is a sort of mineral pitch, was employed, it seems, as we use brimstone in the construction of matches. The twigs of bay were dipped in it, to make them kindle more readily. For "laúros" the oblong MS. has "rámos."

85. tális ámor, *such lechery* or *carnal desire.*

86. búcula, *a heifer* or *young cow*, a diminutive of "bos:" so in the preceding verse, as in verse 46 of the sixth Eclogue, "juvéncus," which strictly signifies "*stot* or *young steer*," is used for "taúrus."

87. própter áquæ rívum, *close by a brook of water;* an expression taken from Lucrétius:—víridi in úlvâ, *upon the green reet*, a sort of plant growing in marshes, or rather, the vegetable scum of ponds; which, in summer, is frequently seen at their edges and on their banks. As "álga" denotes sea-weed in general, so "úlva" means any fresh water plant. For "úlvâ" several copies have "hérbâ."

88. pérdita, *lost to herself.* This entire line, according to Macróbius, is taken from the poet Várius, mentioned in Eclogue IX, verse 35:—nèc séræ méminit decédere nócti, *nor minds she to depart at late night*, meaning, *she forgets to return to the herd, and is unconscious of the lateness of the night*, being wholly absorbed in the vehemence of her affection, yet tired withal, and full of despondency.

91	Has olìm exuvias mihi perfidus ille reliquit,	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
92	pignora cara sui; quæ nùnc ego limine in ipso,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
93	terra, tibi mando: debent hæc pignora Daphnin.	-⏑⏑|--|--|--|-⏑⏑|-⏑
94	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
95	Has herbas, atquè hæc Ponto mihi lecta venena	--|--|--|-⏑⏑|-⏑⏑|-⏑
96	ipse dedit Mœris: nascuntur plurima Ponto.	-⏑⏑|--|--|--|-⏑⏑|--
97	His ego sæpè lupum fieri, et se condere silvis	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
98	Mœrin, sæpè animas imis excire sepulcris,	--|-⏑⏑|--|--|-⏑⏑|--
99	atquè satas aliò vidi traducere messes.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
100	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Ille pérfidus *hómo* relíquit has exúvias (*quæ exúviæ sunt* cára pignora súi) míhi ólìm; quæ *pignora* égo nùnc mándo tíbi, *O* térra, in ipso límine *húius dómûs:* hæc pignora débent *redúcere* Dáphnin *míhi.* Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum.* Moéris ípse dédit míhi has hérbas, átquè hæc vénena lécta *in* Pónto: plúrima *venéna* nascúntur *in* Pónto. Ego saépe vídi Moérin fieri lúpum his *venénis,* et cóndere se sílvis, saépe *égo vídi íllum* excíre ánimas *ex* ímis sepúlcris, átquè tradúcere sátas mésses áliò. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos íllum dómum.*

LITERAL ORDER AND TRANSLATION.

Ille pérfidus	*He, perfidious man,*	lécta Pónto:	*gathered in Pontus:*
relíquit míhi	*left with me*	nascúntur	*they grow*
ólìm	*some time ago*	plúrima Pónto.	*very numerous in Pontus.*
has exúvias,	*these cast-garments,*	His	*By these*
cára pignora súi;	*dear pledges of himself;*	égo saépè vídi	*I have often seen*
quæ nùnc,	*which now,*	Moérin	*Mœris*
térra,	*O earth,*	fieri lúpum,	*become a wolf,*
mándo tíbi	*I consign to thee*	et cóndere se	*and hide himself*
in ipso límine:	*in the very porch:*	in sílvis,	*in the woods,*
hæc pignora	*these pledges*	saépè	*often*
débent Dáphnin.	*owe* me *Daphnis.*	excíre ánimas	*call ghosts forth*
Dúcite dómum	*Bring home*	ímis sepúlcris,	*from the deep graves,*
ab úrbe,	*from the city,*	átquè tradúcere	*and transfer*
méa cármina,	*my charms,*	sátas mésses	*the sown crops*
dúcite Dáphnin.	*bring Daphnis.*	áliò.	*to another place.*
Moéris ípse	*Moéris himself*	Dúcite dómum	*Bring home*
dédit míhi	*gave to me*	ab úrbe,	*from the city,*
has hérbas,	*these herbs,*	méa cármina,	*my charms,*
átquè hæc venéna	*and these poisonous-plants*	dúcite Dáphnin.	*bring Daphnis.*

MORE FREE TRANSLATION.

Some time ago, faithless swain, he left with me these garments he had put off, dear pledges of himself; which, now, O earth, I to thee commit, under the very threshold of my door:—these pledges owe me Daphnis. Bring home from the city, my charms, bring Daphnis. These plants, and these virulent-herbs culled in Pontus, Mœris himself gave unto me: in Pontus they grow numerous. Often have I seen Mœris, by help of these, become a wolf, and hide himself in the woods, often summon the goblins from their deep graves, and transfer the springing harvests to another place. Bring home from the city, my charms, bring Daphnis.

91. has exúvias, *these clothes he had put off.* The sorceress now commits to the earth some garments which her Daphnis had worn.

92. límine in ípso, *in the entrance itself,* that is, *in the very porch of the house* or *under the threshold of the door.* Sérvius explains the porch here meant to be that of Vesta's temple, but in this, I certainly think, he errs; as all the ceremonies appear to have been performed at home, and as the enchantress or sorceress seems to speak of her own house; which, however, may also have been Daphnis's.

95. Pónto, *in Pontus,* a country of Asia Minor, bounded on the north by the Euxine or Black sea, and on the east by Colchis. It was fruitful in potent herbs:—venéna, literally, *poisons,* but freely, *drugs of extraordinary efficacy.*

96. The "Moéris" of this verse was some notorious wizard; and by no means, I imagine, the same with the "Moéris" of the next Eclogue.

98. ánimas ímis excíre sepúlcris, *to summon the spirits (of the dead) from out the deepest graves.*

99. sátas mésses, *sown crops* or *springing corn.*

101	Fer cineres, Amarylli, foràs; rivoque fluenti	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
102	transque caput jace; nè respexeris. His ego Daphnin	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
103	aggrediar: nihil ille Deos, nîl carmina curat.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
104	Ducite ab urbe domum, mea carmina, ducite Daphnin.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
105	Adspice: corripuit tremulis altaria flammis	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
106	sponte suâ, dùm ferre moror, cinis ipse: bonum sit!	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
107	Nescio quid certè est: et Hylax in limine latrat.	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
108	Credimus? An, qui amant, ipsi sibi somnia fingunt?	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
109	Parcite, ab urbe venit, jàm parcite, carmina, Daphnis.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Fer *tu* cíneres, *O* Amarýlli, fóràs: átquè jáce *éos*, átquè trans *túum* cáput, fluénti rívo; nè respéxeris *tu*. Ego aggrédiar Dáphnin his *cinéribus:* ílle cúrat Déos níhil, *ille cúrat* cármina níhil. Dúcite *vos, O* méa cármina, Dáphnin dómum ab úrbe, dúcite *vos illum dómum*. Adspice *tu, O Amarýlli:* cínis ípse corrípuit altária *cum* trémulis flámmis, súâ spónte, dùm *ego* móror férre *éum:* sit *hoc ómen* bónum *ómen! Hoc prodígium* est cértè *égo* néscio quid: et Hýlax látrat in límine *dómus*. Crédimus *nos nóbis?* An *hómines*, qui ámant, ípsi fíngunt sómnia síbi? Párcite *vos, O* cármina, jàm párcite *vos*, Dáphnis vénit ab úrbe.

LITERAL ORDER AND TRANSLATION.

Fer cíneres	*Bring the ashes*	súâ spónte	*have of their own accord*
fóràs,	*out of doors,*	corrípuit altária	*caught the altars*
Amarýlli;	*Amarýllis;*	trémulis flámmis,	*with tremulous blazes,*
átquè jáce,	*and throw* them,	dùm móror	*whilst I delay*
átquè trans cáput,	*and over thy head,*	férre:	*to remove them:*
fluénti rívo;	*into the running brook;*	sit bónum!	*be it* portentive of *good!*
nè respéxeris.	*look not behind* thee.	Est cértè	*There is certainly*
His égo aggrédiar	*With these will I assail*	néscio quid:	*an I know not what;*
Dáphnin:	*Daphnis:*	et Hýlax látrat	*and Hylax barks*
ille cúrat níhil	*he cares nothing*	in límine.	*in the entrance.*
Déos,	*for the gods,*	Crédimus?	*Believe we?*
nîl cármina.	*nothing for spells.*	An, qui ámant,	*Or, do those who love,*
Dúcite dómum	*Bring home*	ípsi fíngunt	*themselves feign*
ab úrbe,	*from the city,*	sómnia síbi?	*dreams for themselves?*
méa cármina,	*my charms,*	Párcite, cármina,	*Desist, charms,*
dúcite Dáphnin.	*bring Daphnis.*	jàm párcite,	*now desist,*
Adspice:	*Look:*	Dáphnis vénit	*Daphnis is coming*
ípse cínis	*the very embers*	ab úrbe.	*from the city.*

MORE FREE TRANSLATION.

Bring the ashes forth, Amarýllis; and cast them into the running brook, and over thy head; look not behind thee. With these will I assail Daphnis: nought cares he for the gods, nothing for spells. Bring home from the city, my charms, bring Daphnis.

Look, the very embers have caught the altars spontaneously with quivering flames, whilst I delay to remove them:—may it be a happy omen! There is certainly a something: and Hylax in the entrance barks. Can I believe? Or do those in love form to themselves fancies? Avast, charms, now avast, from the city Daphnis is coming.

101. fer cíneres fóras, *bring out the ashes;* namely, those of the vervain, and other substances which have been burnt:—rívo fluénti, *to the flowing brook:* here the poet uses "rívo fluénti" for "in rívum fluéntem," *into the running brook.*

102. trans cáput jáce, *throw them over thy head;* nè respéxeris, *look not behind.* This ceremony was frequently performed at sacrifices. The ashes were thrown in this manner that the gods might receive them without being seen to receive them. For "nè," Heyne has "nèc," which is also the reading of the Medicéan and oblong MSS.

103. níhil ille Déos, nîl cármina cúrat, *nothing does he regard the Gods, nothing cares he for incantations:* words expressive of disappointment, and of a fear respecting the issue.

105. Sérvius, and a few others, assign this verse and the next to Amarýllis; who, just as she is going to remove the ashes, perceives the quivering blazes rising from the embers.

107. The barking of the dog is a token that he either hears or sees somebody advancing: this somebody, it turns out, is Daphnis, his mistress's beau.

108. In this verse, the pronoun "qui" is not elided before "ámant," but read short.

109. One MS. has "dómum" for "vénit:" and in the Vátican, the lection is "párcite, ab úrbe vénit, jàm cármina párcite, Dáphnis."

END OF THE EIGHTH ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA NONA.

MŒRIS.

LYCIDAS, MŒRIS.

1	*L.* Quò te, Mœri, pedes? An, quò via ducit, in urbem?	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
2	*M.* O Lycida, vivi pervenimus, advena nostri,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
3	quod nunquàm veriti sumus, ut possessor agelli	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
4	diceret: "*Hæc mea sunt; veteres migrate coloni.*"	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
5	Nùnc victi, tristes, quoniàm Fors omnia versat,	--|--|-⏑⏑|--|-⏑⏑|-⏑
6	hos illi (quod nèc benè vertat) mittimus hœdos.	--|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

L. Quò, *O* Moéri, *túi* pédes *férunt* te? An *férunt illi te* in úrbem *Mántuam*, quò vía dúcit? M. O Lýcida, *nos* vívi pervénimus *ad id infortúnii*, *id* quod *nos* súmus véniti núnquàm, ut ádvena posséssor nóstri agélli diceret: "hæc *árva* sunt méa *árva;* migráte *vos*, *O* véteres colóni." Nùnc *nos* vícti, trístes, quóniàm Fors vérsat ómnia *negótia*, míttimus ílli *possessóri* hos hoédos, quod *múnus* nèc vértat bénè *illi*.

LITERAL ORDER AND TRANSLATION.

L. Quò,	L. *Whither,*	díceret:	*should say:*
Moéri,	*O Mœris,*	"Hæc sunt méa;	"*These are mine;*
pédes te?	are thy *feet* carrying *thee?*	"véteres colóni,	"*old tilmen,*
An	*Is it*	"migráte."	"*begone.*"
in úrbem,	*into the city,*	Nùnc vícti,	*Now overpowered,*
quò	*whereunto*	trístes,	*heavy-hearted,*
vía dúcit?	*the road leads?*	quóniàm	*seeing-that*
M. O Lýcida,	M. *O Lýcidas,*	Fors	*Fortune*
vívi pervénimus	*alive we have reached* that	vérsat ómnia,	*upsets all things,*
quod	*which*	míttimus ílli	*we forward to him*
núnquàm súmus véniti,	*we never apprehended,*	hos hoédos,	*these kids,*
ut ádvena,	*when a new-comer,*	quod	a portion *which*
posséssor	*the possessor*	nèc vértat	*neither let turn out*
nóstri agélli,	*of our little farm,*	bénè.	*well* for him.

MORE FREE TRANSLATION.

LYCIDAS. WHERE are you travelling to, Mœris? Is it, the way the road leads, to the city? MŒRIS. Oh! Lýcidas, we have lived to see the time, which we never apprehended we should, when a new-comer, the possessor of our little glebe, could say: "*These are mine; old croftsmen, remove.*" Now vanquished, dispirited, since Fortune overturns all things, we are conveying to him these kids, nor may the gift be prosperous to him.

1. quò te, Moéri, pédes, understand here, férunt or dúcunt? *whither, O Mœris, are thy feet carrying thee?* Mœris, it appears, was trudging on towards Mántua with two kids upon his shoulder for the table of the new lord of the manor, when old Lýcidas, a shepherd very well known to him, overtakes him on the road, and asks him where he is going to. Sérvius tells us that Mœris is the "procurátor" or *bailiff* on Virgil's farm, and that Arrius, the centurion, is the person to whom he is conveying the kids; Virgil not having, as yet, been able to regain, from this Arrius, possession of his little estate, but being gone back to Rome to represent his case to Augústus. Catrou will have it, that Mœris, is Virgil's father.

2. vívi pervénimus, *alive we have reached to*, that is, *with our life have we come to see the day*, expressive of wonder at being really alive in the midst of such violence and outrage; clearly alluding to the intemperate conduct of the disbanded soldiers who had been put in possession of the lands about Mántua. Mœris speaks of himself in the plural number; and says "nóstri agélli," *of our little field* or *farm*, although he may at no time have held a higher situation on the estate than that of bailiff.

6. quod nèc bénè vértat, *a portion which may it not turn out well to him:* in other words, "quod útinàm non prósit ílli," *which I would may not benefit him.* The common form of congratulating a person who had received something beneficial, was, "bénè vértat," *may it turn out well for thee*, that is, *I wish thee joy*, or, *good may it do thee:* hence "nèc bénè vértat" must mean "*little good may it do him.*"

7	*L.* Certè equidèm audîeram, quà se subducere colles	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
8	incipiunt, mollique jugum demittere clivo,	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
9	usquè ad aquam et veteris jàm fracta cacumina fagi,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
10	omnia carminibus vestrum servâsse Menalcan.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
11	*M.* Audîeras, et fama fuit: sèd carmina tantùm	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
12	nostra valent, Lycida, tela inter Martia, quantùm	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
13	Chaonias dicunt, aquilâ veniente, columbas.	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

L. Cértè équidèm *égo* audíveram, véstrum *dóminum* Menálcan servavísse ómnia *rúra súis* carmínibus *sibi ab éo lóco*, quà cólles incípiunt subdúcere se, átquè demíttere júgum mólli clívo, úsquè ad áquam et *ad* jàm frácta cacúmina véteris fági. M. *Tu* audíveras *id*, et *éa* fáma fúit: sèd, *O* Lýcida, nóstra cármina válent tántùm ínter Mártia téla, quántum *hómines* dícunt Chaónias colúmbas *valére*, áquilâ veniénte.

LITERAL ORDER AND TRANSLATION.

L. Cértè équidèm	L. *Surely indeed*	véteris fági.	*of yon old beech-tree.*
audîeram	*I had heard*	*M.* Audîeras,	M. *Thou hadst heard it,*
véstrum Menálcan	*that thy Menálcas*	et	*and*
carmínibus	*had by his lays*	fáma fúit:	*that report was* abroad:
servâsse ómnia,	*saved all* the grounds,	sèd	*but*
quà	*where*	nóstra cármina,	*our lays,*
cólles incípiunt	*the hills begin*	Lýcida,	*Lýcidas,*
subdúcere se,	*to lower themselves,*	válent	*avail*
átquè	*and*	tántùm	*as much*
demíttere júgum	*to slope their brow*	ínter Mártia téla,	*amid martial weapons,*
mólli clívo,	*with easy descent,*	quántùm,	*as,*
úsquè ad áquam	*as far as to the water*	dícunt	*they say*
et	*and*	Chaónias colúmbas,	*Chaónian pigeons* do,
jàm frácta cacúmina	*the now broken tops*	áquilâ veniénte.	*the eagle coming* on them.

MORE FREE TRANSLATION.

LYCIDAS. Certainly, indeed, I had heard, that, where the hills begin to steal away, and with gentle declivity to slope their ridges quite down to the water's edge and the now broken tops of yon aged beech, your Menálcas had saved all by his verses.

MŒRIS. You had heard so, and there was that report:—but our verses avail just as much, Lýcidas, amidst the arms of the soldiery, as, they say, that Chaónian doves avail, when the eagle is coming on them.

7. cértè équidèm audîeram, *certainly indeed I had heard.* Lýcidas expresses astonishment at the information he has just received from Mœris, because he had heard that Mœris's master Menálcas had saved his whole farm by his poetry:—quà se subdúcere cólles incípiunt, *where the hills begin to withdraw themselves* or *to steal away.* It is the general opinion that Virgil, in these verses spoken by Lýcidas, describes the situation of his own farm, which extended from the foot of the hills down to the river Míncius; and that, under the fictious but favorite name of Menálcas, he is himself disguised.

8. mollique júgum demíttere clívo, *and with soft* or *easy declination to let down their brow*, that is, *to verge with gentle slope* or *declivity down towards the banks of the river and very edge of the marsh*, namely, the "pálus" which is mentioned in the 49th verse of the first Eclogue, above.

9. véteris jàm frácta cacúmina fági, *unto the now broken tops of the aged beech.* For "jàm frácta," Carrou would have "confrácta," on no less authority, too, than that of Quintílian, who quotes this passage in the sixth chapter of his eighth book: but, in most of the old copies of Quintílian, the reading is "jàm frácta." Heínsius found "véteres, jàm frácta cacúmina, fágos," in the Medicéan manuscript; and this lection Heyne and Burman advocate and admit.

10. ómnia carmínibus servâsse, *had saved all, by his verses* or *poems*, alluding (most probably) to THE DAPHNIS, which, it is thought, recommended Virgil, more than any other of his compositions, to the favour and patronage of Augústus:—véstrum Menálcan, *thy Menálcas*, that is, *Menálcas thy master:* but Catrou deemed this expression to be a confirmation of his opinion, that Mœris is none other than the father of Virgil; for, he tells us, it could not be used, with any propriety, except (only) to a father in respect of his son; or to one friend with regard to another: and he argues boldly that Lýcidas would not have dared to speak thus to a mercenary concerning his master: but surely the learned critic had forgotten, that this mode of speech to a hired servant, and even to a slave, was by no means uncommon; especially when persons of the same degree and station in life were conversing together. It was a familiar form of allusion, without any intention whatever of disrespect to the person alluded to.

12. téla ínter Mártia, *amid martial weapons*, that is, *amidst the arms of war* or *of the god Mars:* in other words, *amongst the soldiery.*

13. Chaónias colúmbas, *Chaónian pigeons* or *Dodonéan doves.* Dodóna was a grove of Epírus, anciently called Chaónia; and in this grove (it was reported) there were pigeons or doves that uttered oracular responses. Here "*Chaónian pigeons*" seem to be put for "*pigeons in general.*"

14	Quòd nisi me quâcumquè novas incidere lites	|-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
15	antè sinistra cavâ monuisset ab ilice cornix;	|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
16	nèc tuus hic Mœris, nèc viveret ipse Menalcas.	|-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
17	*L.* Heu, cadit in quemquam tantum scelus! Heu, tua nobis	*d s s d d s*
18	penè simùl tecum solatia rapta Menalca!	|-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
19	Quis caneret Nymphas? Quis humum florentibus herbis	|-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
20	spargeret, aùt viridi fontes induceret umbrâ?	|-⏑⏑|-⏑⏑|--|--|-⏑⏑|--

SYNTHETICAL ORDER.

Quòd, nísì sinístra córnix monuísset me ab cávâ ílice ántè, incídere nóvas lítes quâcúmquè; nèc hic túus *amícus* Moéris, nèc Menálcas ípse víveret. L. Heu, tántum scélus cádit in quémquam! Heu, *O* Menálca, túa solátia *sunt* pénè rápta nóbis símùl cum te! Quis cáneret Nýmphas? Quis spárgeret húmum floréntibus hérbis, aùt indúceret fóntes víridi úmbrâ?

LITERAL ORDER AND TRANSLATION.

Quòd	*Because*	in quémquam!	*to any one!*
nísì	*unless*	Heu,	*Alas,*
sinístra córnix	*the sinister crow*	túa solátia,	*thy charms,*
ab cávâ ílice	*from a hollow holm*	Menálca,	*Menálcas,*
ántè	*had previously*	pénè	*were almost*
monuísset me	*warned me*	rápta nóbis	*snatched from us*
incídere	*to cut short*	técum	*with thee*
nóvas lites	*the new disputes*	símùl.	*at the same time.*
quâcúmquè,	*on any terms whatever,*	Quis	*Who*
nèc hic	*neither this*	cáneret Nýmphas?	*would sing the Nymphs?*
túus Moéris,	*thy Mœris,*	Quis	*Who*
nèc Menálcas ípse	*nor Menálcas himself*	spárgeret húmum	*would strew the ground*
víveret.	*would be living.*	floréntibus hérbis,	*with flowery herbs,*
L. Heu,	L. *Alas,*	aùt	*or*
tántum scélus	*does such wickedness*	indúceret fóntes	*cover the fountains*
cádit	*fall*	víridi úmbrâ?	*with a green shade?*

MORE FREE TRANSLATION.

But, if a crow on the left had not from a hollow holm forewarned me to cut short the new disputes on any terms, neither would this your Mœris, nor Menálcas himself have been living.

Lycidas. Alas! does so much villainy attach to any one! Alas! Menálcas, thy charms were nearly snatched from us together with thyself!

What one would have sung the Nymphs? What one would with flowery foliage have strewn the ground, or with verdant shade have covered-over the fountains?

15. ántè sinístra cávâ monuísset ab ílice córnix, *a crow on the left hand had forewarned from a hollow holm.* Both the crow and the raven were accounted birds of bad omen, but the augury of the former was not certain unless it proceeded from the left; nor of the latter, unless it proceeded from the right. When an observer stood with his face towards the south, then the east was the left, and the west was of course the right hand. Now in this manner, for the most part, stood the Roman seers: but the Greeks stood with their backs unto the south, and hence the east was to their right hand; and the west, to their left. When the flight of birds was due east, and first seen to the eastward, the augury was always accounted good; but the reverse for the opposite quarter of the heavens. Here, the crow was heard to croak from the east, and as the omen was sure, and foreboded mischief, namely, the death both of Menálcas and of Mœris, it was *unlucky*: but it was also *lucky*, in as much as it served to warn them of the danger in which they stood, and thereby enabled them to escape it. In the 18th verse of the first Eclogue I gave "*ill-boding*" as the translation of "sinístra," in as much as Melibœus had not taken warning from the evil predictions of the crow to which that verse refers; but here I take the meaning of "sinístra" to be "*on the left hand*," rather than "*inauspicious*."

16. This verse seems to be a strong confirmation of the truth of the story respecting the danger Virgil encountered, when he made bold to claim restitution of his property from the centurion who had taken possession of it.

17. heu! cádit in quémquam tántum scélus, *alas! falls such wickedness unto any one!* that is, *unto the share of any one!* meaning, *could any one be guilty of a crime so great!*

19. The words of this line and of the next, I imagine, are not to be taken literally, but figuratively: the sense being: *Who will describe in song the beauties of the rural scene, and depict the inviting coolness of the fountains overhung with a canopy of verdant foliage?* They are uttered with allusion to "extínctum Nýmphæ crudéli fúnere Dáphnin flébant," and "spárgite húmum fóliis, indúcite fóntibus úmbras," of the fifth Eclogue, above. In the passage before us, the verb "indúco" seems to be nearly synonymous with "tégo:" in like manner Cæsar uses the expression "indúcere scúta péllibus."

21	Vèl quæ sublegi tacitus tibi carmina nupèr,	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
22	cùm te ad delicias ferres Amaryllida nostras?	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
23	" *Tityre, dùm redeo* (*brevis est via*) *pasce capellas;*	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
24	" *et potum pastas age, Tityre; et, inter agendum,*	--|--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
25	" *occursare capro* (*cornu ferit ille*) *caveto.*"	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
26	*M.* Immò hæc, quæ Varo necdùm perfecta canebat:	--|--|--|--|-⏑⏑|-⏑
27	" *Vare, tuum nomen* (*superet modò Mantua nobis,*	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
28	" *Mantua væ miseræ nimiùm vicina Cremonæ*)	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
29	" *cantantes sublime ferent ad sidera cycni.*"	--|--|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

Vèl *quis cáneret éa* cármina quæ *cármina égo* núpèr sublégi tíbi tácitus, cùm *tu* férres te ad nóstras delícias Amarýllida? "*O* Títyre, dùm *égo* rédeo, vía est brévis, pásce *tu méas* capéllas; et áge *éas* pástas, " *O* Títyre, pótum: et, ínter agéndum, cavéto *tu* occursáre cápro, ílle férit *súo* córnu." M. Immò, hæc *cármina*, quæ *cármina* nécdùm perfécta *ílle* canébat Váro: " *O* Váre, cantántes cýcni férent túum no- " men sublíme ad sídera, módò Mántua súperet nóbis, Mántua væ nímiùm vicína míseræ Cremónæ!"

LITERAL ORDER AND TRANSLATION.

Vèl	*Or* who would sing	" cavéto	" *beware*
cármina	those *songs*	" occursáre cápro,	" *to meet the he-goat,*
quæ núpèr	*which lately*	" ílle férit	" *he strikes*
tácitus	*silently* listening	" córnu."	" *with his horn.*"
sublégi tíbi,	*I learnt of thee underhand,*	*M.* Immò hæc,	M. *Nay, these,*
cùm	*when*	quæ,	*which,*
férres te	*thou wert bearing thyself*	nécdùm perfécta,	*nor as yet perfected,*
ad Amarýllida	*to Amaryllis*	canébat Váro:	*he sang to Varus:*
nóstras delícias?	*our delight?*	" Váre,	" *O Varus,*
" Títyre,	" *O Tityrus,*	" cantántes cýcni	" *the singing swans*
" dùm rédeo	" *till I return*	" férent	" *shall bear*
" (brévis est vía)	" (*short is the way*)	" túum nómen	" *thy name*
" pásce capéllas;	" *feed my goats;*	" sublíme ad sídera,	" *on high to the stars,*
" et, Títyre,	" *and, Tityrus,*	" módò Mántua	" *only-that Mántua*
" áge pástas	" *drive them, when fed,*	" súperet nóbis,	" *remain to us,*
" pótum:	" *to drink:*	" Mántua væ	" *Mántua alas*
" et	" *and*	" nímiùm vicína	" *too near*
" ínter agéndum	" *in driving* them	" míseræ Cremónæ."	" *to wretched Cremóna.*"

MORE FREE TRANSLATION.

Or have sung those strains, which, attentively-listening, I lately learnt-underhand of you, when you were repairing to our darling Amaryllis? "*Tityrus, until I come back* (*short is* " *the way*) *feed my goats; and when fed, Tityrus, drive them to drink: and, in driving them,* " *beware of meeting the he-goat, he butts with his horn.*"

Mœris. Nay, rather these, which, yet unfinished, he sang to Varus:—"*O Varus, thy* " *name the melodious swans shall waft to the stars on high, so be only that Mántua remain* " *to us; Mántua too near, alas, to unhappy Cremóna!*"

21. vèl quæ cármina, *or those verses which*, understand, "quis cáneret?" *what one would sing?* being repeated from verse 19:—sublégi tácitus, *I, keeping silent, stole from thee slily;* that is, *whilst thou wast proceeding onward to Amaryllis and singing as thou wentest, I, quietly listening to thee, learnt the song of thee without thy knowledge.*

22. ad delícias nóstras, *to Amaryllis our darling:* here the shepherd uses "nóstras," *our*, figuratively for "túas," *thy:* else (which is less probable) he insinuates that Amarýllis was the darling both of himself and of Mœris: or, lastly, he employs this peculiar mode of speaking, to express that Amarýllis was the delight of Menálcas; and, that Mœris, when he went on singing, was conveying some communication to her from his master.

23. This verse and the two next are a fragment of a song, which Virgil had (perhaps very early in life) translated into his own language from the Greek of Theócritus. Some are of opinion, that the journey whereof he speaks, was his own journey to Rome after being assaulted by Arrius; and, that the he-goat of verse 25 is none other than that centurion.

27. The fragment commencing with this line consists of three verses; part of a poem not yet finished, addressed to Varus: and for whom, see the note at verse 7 of the sixth Eclogue.

28. Had Mántua been less near to Cremóna, the spirit of disloyalty might not have infected it, and in the division of the lands it might not have suffered.

29. The singing of swans was noticed above, at verse 55 of the eighth Eclogue.

30	*L.* Sìc tua Cyrneas fugiant examina taxos:	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
31	sìc cytiso pastæ distentent ubera vaccæ:	-⏑⏑|--|--|--|-⏑⏑|--
32	incipe, si quid habes. Et me fecêre poëtam	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
33	Pierides: sunt et mihi carmina: me quoquè dicunt	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
34	vatem pastores; sèd non ego credulus illis:	--|--|--|-⏑⏑|-⏑⏑|--
35	nàm nequè adhùc Vario videor, nèc dicere Cinnâ	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
36	digna, sèd argutos inter strepere anser olores.	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
37	*M.* Id quidèm ago; et tacitus, Lycida, mecum ipse voluto,	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
38	si valeam meminisse: nequè est ignobile carmen.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

L. Sìc túa exámina *ápum* fúgiant Cyrnéas táxos: sìc *túæ* váccæ, pástæ cýtiso, disténtent *súa* úbera *lácte:* íncipe *tu*, si *tu* hábes quid *cárminis*. Et Piérides fecêre me pöétam: et cármina sunt míhi: pastóres quóquè dícunt me *ésse* vátem; sèd égo non *sum* crédulus íllis: nàm ádhùc *égo* vídeor dícere *cármina* dígna néquè Vário nèc Cínnâ, sèd strépere *vélùt* ánser ínter argútos olóres. M. Quídèm *égo* ágo id; et tácitus, Lýcida, *égo* ípse volúto cum me, si *égo* váleam meminísse *íllud:* néquè *illud* est ignóbile cármen.

LITERAL ORDER AND TRANSLATION.

L. Sìc	L. *So*	nàm ádhùc	*for as yet*
túa exámina	*may thy swarms*	vídeor	*I appear*
fúgiant	*avoid*	dícere	*to sing*
Cyrnéas táxos:	*the Cyrnéan yew-trees:*	dígna	strains *worthy*
sìc	*so*	néquè Vário	*neither of a Várius*
váccæ	*may thy cows*	nèc Cínnâ,	*nor of a Cinna,*
pástæ cýtiso	*fed with cýtisus*	sèd strépere	*but to cackle*
disténtent úbera:	*distend their udders:*	ánser	like *a goose*
íncipe,	*begin,*	ínter	*among*
si hábes quid.	*if thou hast aught.*	argútos olóres.	*the tuneful swans.*
Piérides	*The Muses*	*M.* Quídèm	M. *Indeed*
fecêre et me	*have likewise made me*	ágo id;	*I am about it;*
pöétam:	*a poet:*	et tácitus	*and silent*
cármina	*songs*	ípse volúto	*I con it over*
sunt et míhi:	*are also to me:*	mécum,	*with myself,*
pastóres quóquè,	*the shepherds, too,*	Lýcida,	*Lýcidas,*
dícunt me vátem;	*say that I am a bard;*	si váleam	*if I may be able*
sèd égo	*but I*	meminísse:	*to recollect* it:
non crédulus	*am not credent*	néquè est	*nor is it*
íllis:	*to them:*	ignóbile cármen.	*a mean song.*

MORE FREE TRANSLATION.

Lycidas. So may your swarms avoid the yews of Córsica: so may your cows, fed on cýtisus, distend their udders: begin, if you recollect aught. The Muses have made a poet of me too: I, also, have my verses: the shepherds likewise call me bard, but I believe them not. For as yet I seem to sing nothing worthy either of Varius or of Cinna; but to scream, among the melodious swans a goose.

Mœris. About that indeed am I occupied; and in silence, Lýcidas, I am thinking with myself, whether I can remember it: nor is it any ordinary lay.

30. sìc, *so:* a form of obtesting and wishing one well for compliance with some request:—túa Cyrnéas fúgiant exámina táxos, *may thy bees avoid the Córsican yews.* The island of Córsica in the Mediterránean sea, upon the coast of Italy, was by the Greeks called *Cyrnos* or *Cyrnë*, and its honey was of a bitter and very unpleasant flavor; owing, it was said, to the great number of yew-trees with which the island abounded, and upon which the bees fed. As the bees and honey of Hybla were the best, so those of Córsica were the worst.

31. Heyne has "disténdant," as have some MSS.

33—34. me dícunt vátem pastóres, *the shepherds say that I am a poet*, or rather, *a bard*. Sérvius considered these words to be expressive of modesty in Lýcidas; but Martyn took them to have a meaning the very reverse; believing Lýcidas, forsooth, to be proud of his talents, and in fact fishing obliquely for a compliment from his friend.

35. In most MSS. and editions we find "Váro" for "Vário" in this line, but, I believe, erroneously; since Lýcidas seems not to speak of Quintílius Varus, but of Várius the poet, author of the celebrated tragedy "*Thyéstës*," and of several other admired pieces:—Cínnâ, *of a Cinna*, the author of a beautiful poem called "*Smyrna;*" and by no means Cornélius Cinna, grandson of Pompey.

36. ánser ínter olóres, *a goose among the swans;* a pun on the poet Anser, who had sung the praises of Mark Antony, and ridiculed Virgil's writings.

39	" *Hùc ades, O Galatea: quis est nàm ludus in undis?*	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
40	" *Hîc ver purpureum; varios hîc flumina circum*	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
41	" *fundit humus flores; hîc candida populus antro*	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
42	" *imminet, et lentæ texunt umbracula vites.*	-⏑⏑|--|--|--|-⏑⏑|--
43	" *Hùc ades: insani feriant sine litora fluctus.*"	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
44	*L.* Quid, quæ te purâ solum sub nocte canentem	--|--|--|--|-⏑⏑|-⏑
45	audîeram? Numeros memini, si verba tenerem.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
46	*M.* "*Daphni, quid antiquos signorum suspicis ortus?*	-⏑⏑|--|--|--|-⏑⏑|--
47	" *Eccè Dionæi processit Cæsaris astrum;*	-⏑⏑|--|--|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

" O Galatéa, ádes *tu* hùc: nàm quis lúdus est in úndis? Hîc purpúreum ver *est nóbis;* hîc húmus fúndit " vários flóres círcum flúmina; hîc cándida pópulus ímminet ántro, et léntæ vítes téxunt umbrácula. A- " des *tu* hùc: síne *tu ut* insáni flúctus fériant lítora." L. Quid *fragméntum vérsuum sunt éa cármina* quæ *égo* audíveram te sólum canéntem sub púrâ nócte? *Ego* méminì núméros, si *égo* tenérem vérba. M. "*O* " Dáphni, quid súspicis *tu* antíquos órtus signórum? Ecce ástrum Dionaéi Caésaris procéssit;

LITERAL ORDER AND TRANSLATION.

" Ades hùc,	" *Come hither,*	" síne	" *suffer*
" O Galatéa:	" *O my Galatéa:*	" insáni flúctus	" that *the mad billows*
" nàm quis lúdus	" *for what sport*	" fériant lítora."	" *buffet the shores.*"
" est	" *is there*	*L.* Quid,	L. But *what* were those,
" in úndis?	" *among the waves?*	quæ	*which*
" Hîc	" *Here* is	audîeram te	*I heard thee*
" purpúreum ver;	" *purple spring;*	canéntem sólum	*singing alone*
" hîc	" *here*	sub púrâ nócte?	*under serene night?*
" húmus fúndit	" *the ground pours forth*	Méminì núméros,	*I remember the notes,*
" vários flóres	" *divers flowers*	si tenérem vérba.	*if I had the words.*
" círcum flúmina;	" *about the rivers;*	*M.* " Dáphni,	M. " *O Daphnis,*
" hîc	" *here*	" quid súspicis	" *why contemplatest thou*
" cándida pópulus	" *the white poplar*	" antíquos órtus	" *the ancient risings*
" ímminet ántro,	" *overhangs the grotto,*	" signórum?	" *of the signs?*
" et	" *and*	" Ecce,	" *Look,*
" léntæ vítes	" *the limber vines*	" ástrum	" *the star*
" téxunt umbrácula.	" *weave shady bowers.*	" Dionaéi Caésaris	" *of Dionéan Cæsar*
" Ades hùc:	" *Come hither:*	" procéssit;	" *has entered on its course;*

MORE FREE TRANSLATION.

" *Come hither, O Galatéa: for what pleasure is there in the water? Here is brilliant spring;* " *here about the rivers the ground pours forth a variety of flowers; here the white poplar* " *overhangs the grotto, and the limber vines form shady bowers. Come hither: suffer the* " *maddening billows to lash the shores.*"

LYCIDAS. What were those, which I heard you singing by yourself one clear evening? I remember the notes, if I had hold of the words.

MŒRIS. " *O Daphnis, why gaze you with marked attention on the risings of the signs* " *which are of ancient origin? Behold, the star of Dionéan Cæsar hath begun its course;*

39. The fragment beginning with this verse is in imitation of a most beautiful passage in the Cyclops of Theócritus. Galatéa was a sea nymph, of whom the Cyclops was enamoured; and he invites her to forsake the ocean for the pleasures of the land.

40. hîc ver purpúreum, *here* is *purple spring;* but more freely, *bright* or *brilliant spring.*

41. cándida pópulus, *the white poplar,* called also *the abele tree.* The leaves of this tree are of a dark green, but underneath they are whitish and woolly. The bark, likewise, of the tree is white.

42. léntæ téxunt umbrácula vítes, *the bending* or *pliant vines weave shady bowers.* The poet, here, avoids the mention of grapes, because there are none on the vines in spring.

44. púrâ sub nócte, literally, *beneath pure night,* freely, *on one clear* or *unclouded evening.*

45. números méminì, *I do remember the numbers,* that is, *the notes* or *measure—the air* or *tune.*

47. Dionaéi Caésaris ástrum, *the star of Dionéan Cæsar,* namely, the comet which appeared shortly after the assassination of Július Cæsar; and which was regarded as a sign that his soul was received into heaven. The Júlian family claimed their descent from Trojan Æuéas, son of Venus, daughter of the sea nymph Diónē; and hence the title "*Dionéan.*" The poet acquaints Daphnis, that there will not be any need to observe the risings of the old constellations, with respect to agriculture; because the new star will be sufficient for every purpose.

48	"*astrum, quo segetes gauderent frugibus, et quo*	--|-⏑⏑|--|--|-⏑⏑|--
49	"*duceret apricis in collibus uva colorem.*	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
50	"*Insere, Daphni, pyros: carpent tua poma nepotes.*"	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--
51	Omnia fert ætas, animum quoquè. Sæpè ego longos	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
52	cantando puerum memini me condere soles.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
53	Nùnc oblita mihi tòt carmina; vox quoquè Mœrin	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
54	jàm fugit ipsa: lupi Mœrin vidêre priores.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
55	Sèd tamèn ista satìs referet tibi sæpè Menalcas.	|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"ástrum, *sub* quo *ástro* ségetes gaudérent frúgibus, et *sub* quo *ástro* úva dúceret colórem in aprícis cól-
"libus. Insere *tu, O* Dáphni, pýros: *túi* nepótes cárpent túa póma." Ætas fert ómnia *negótia, illa aúfert* ánimum quóquè. Ego mémini me *existéntem* púerum saépè cóndere lóngos sóles cantándo. Nùnc tot cármina *sunt* oblíta míhi: vox quóquè ípsa jàm fúgit Moérin: lúpi vidêre Moérin prióres. Sèd támen Menálcas réferet ista *cármina* tíbi sátìs saépè.

LITERAL ORDER AND TRANSLATION.

"ástrum,	"*a star,*	saépe	*often*
"quo	"*under which*	me púerum	*when I was a lad,*
"ségetes	"*the corn-fields*	cóndere	*I put down*
"gaudérent	"*should rejoice*	lóngos sóles	*the long suns*
"frúgibus,	"*with produce,*	cantándo.	*with singing.*
"et	"*and*	Nùnc	*Now*
"quo	"*under which*	tot cármina	*are so many songs*
"úva	"*the grape*	oblíta míhi;	*forgotten by me;*
"dúceret colórem	"*should acquire a color*	ípsa vox	*the very voice*
"in aprícis cóllibus.	"*on the sunny hills.*	quóquè	*also*
"Dáphni,	"*O Daphnis,*	jám	*now*
"ínsere pýros:	"*plant pear-trees:*	fúgit Moérin:	*deserts Mœris:*
"nepótes	"*thy grandchildren*	lúpi	*the wolves*
"cárpent	"*shall gather*	vidêre Moérin	*have seen Mœris*
"túa póma."	"*thy fruits.*"	prióres.	*first.*
Ætas	*Age*	Sèd támèn	*But yet*
fert ómnia,	*carries off all things,*	Menálcas réferet	*will Menálcas recite*
quóquè ánimum.	*even the mind.*	ísta tíbi	*those unto thee*
Ego mémini	*I remember, that,*	saépè sátìs.	*often enough.*

MORE FREE TRANSLATION.

"*a star, under which the corn-fields shall rejoice, and the clustering-grape acquire its color*
"*on the sunny hills. Plant pear-trees, Daphnis: your grand-children will pluck the fruit.*"

Time impairs all things, yea the memory itself. I remember that, in my youth, I often sang down the summer suns to repose.

Now those so many songs I have forgotten: now the voice itself deserts Mœris: the wolves have seen Mœris first. But yet these will Menálcas recite to you often enough.

48. quo ségetes gaudérent frúgibus, *by which the corn-fields should joy* or *rejoice with fruits;* that is, *under the benign influence of which, the crops should be most abundant.* The words "ségetes" and "frúges" are sometimes confounded with one another; but the latter has certainly a far wider signification than the former, as it includes every species of vegetable produce, whilst "séges" more properly means "*standing corn* or *a field that has been sown, but not yet reaped.*" By "gaudérent" we may understand, either "*were* or *ought to rejoice,*" else, "*must* or *shall rejoice;*" that is, "*shall teem with plenty.*"

49. aprícis in cóllibus, *on the open* or *sunny hills.* Grapes acquire not only their color, but likewise in a great measure their flavor, from due exposure to the rays of the sun. The adjective "aprícus" forms a perfect contrast with "opácus."

50. ínsere pýros, *graft* or *plant pear-trees.* Mœris exhorts the shepherd Daphnis, that is, the Roman people, to plant fruit trees, because these will thrive under the new constellation,—and posterity will reap the fruit in peace:—póma, *apples,* or, *any esculent fruit approaching to the shape of apples.*

51. ánimum, literally, *the mind* or *mental faculties,* but here more especially, *the memory.*

52. cóndere, *to bury,* employed here in the sense of "condidísse," *to have buried,* that is, *to have sung down:*—sóles, *suns,* meaning, "*days.*"

53. Here the poet takes "oblíta" passively, and employs the dative "míhi" elegantly for "à me."

54. lúpi Moérin vidêre prióres, *wolves have seen Mœris first;* alluding to a foolish old opinion, that if a wolf saw a person before that person saw him, the person so seen lost his voice. Another ridiculous notion also prevailed, namely, that the sight of a wolf produced temporary muteness.

55. Mœris is not inclined to sing any more, but consoles Lycidas with hopes of hearing Menálcas.

56	*L.* Caussando nostros in longum ducis amores.	--|--|--|--|-⏑⏑-|--
57	Et nùnc omne tibi stratum silet æquor: et omnes,	--|-⏑⏑-|--|-⏑⏑-|-⏑⏑-|--
58	adspice, ventosi ceciderunt murmuris auræ.	-⏑⏑-|--|-⏑⏑-|--|-⏑⏑-|--
59	Hînc adeò media est nobis via: namquè sepulcrum	-⏑⏑-|-⏑⏑-|--|-⏑⏑-|-⏑⏑-|-⏑
60	incipit apparere Bianoris. Hîc, ubì densas	-⏑⏑-|--|-⏑⏑-|-⏑⏑-|-⏑⏑-|--
61	agricolæ stringunt frondes, hîc, Mœri, canamus:	-⏑⏑-|--|--|--|-⏑⏑-|-⏑
62	hîc hœdos depone: tamèn veniemus in urbem.	--|--|-⏑⏑-|-⏑⏑-|-⏑⏑-|-⏑

SYNTHETICAL ORDER.

L. *Tu* dúcis nóstros amóres in lóngum *témpus* caussándo. Et nùnc ómne aéquor strátum sílet tíbi: et, ádspice *tu*, ómnes aúræ ventósi múrmuris cecidérunt. Adeò média vía est nóbis hînc: námquè sepúlcrum Biánoris íncipit apparére. Hîc, úbì agrícolæ stríngunt dénsas fróndes, hîc, *O* Moéri, canámus *nos*: hîc depóne *tu* hoédos: veniémus támèn in úrbem.

LITERAL ORDER AND TRANSLATION.

L. Caussándo	*L. By framing excuses*	nobis:	*to us:*
dúcis	*thou bringest*	námquè	*for*
nóstros amóres	*our anxieties*	sepúlcrum Biánoris	*the tomb of Biánor*
in lóngum.	*to the stretch.*	íncipit apparére.	*begins to appear.*
Et	*And*	Hîc,	*Here,*
nùnc	*now*	úbì	*where*
ómne aéquor	*all the lake*	agrícolæ	*the husbandmen*
strátum	*becalmed*	stringunt	*are stripping*
sílet tíbi;	*is silent to thee;*	dénsas fróndes,	*the dense boughs,*
et ómnes aúræ	*and all the breezes*	hîc,	*here,*
ventósi múrmuris,	*of windy murmur,*	Moéri,	*O Mœris,*
ádspice,	*see,*	canámus:	*let us sing:*
cecidérunt.	*have fallen.*	hîc	*here*
Adeò,	*Besides,*	depóne hoédos:	*lay down thy kids:*
hînc	*from this place*	veniémus	*we shall arrive*
est	*is*	támèn	*notwithstanding*
média vía	*mid way*	in úrbem.	*in the city.*

MORE FREE TRANSLATION.

LYCIDAS. By making these excuses you procrastinate my gratification. And now the whole surface of the lake is hushed in smoothness for you, and every breath, look, of murmuring wind has died away. Besides, from hence is half our journey: for Biánor's tomb begins to come in view.

Here, where the swains are stripping the dense branches, here, O Mœris, let us sing: here lay down the kids: we shall nevertheless reach the city.

56 causándo nóstros in lóngum dúcis amóres, literally, *by pleading thou drawest our loves to the long*, that is, *by forming excuses thou only inflamest me the more.* Lýcidas considers the plea of loss of memory and of loss of voice, urged by Mœris, as a mere pretence, and therefore he presses him very hard to proceed: at the same time reminding him that they are now come half way, and that every circumstance is most favorable.

57. ómne tíbi strátum sílet aéquor, *all the surface of the lake calmed for thee is silent.* The two shepherds journeying onward were now by the brink of the lake of Mántua, a considerable extent of water formed round the city by the river Míncio. Ruæus, however, takes "aéquor" here to mean surface of the river; and Sérvius interprets it, most absurdly, "spátium cámpi, *the space* or *expanse of the plain.*" Trapp, again, translates it "*sea*;" and Lord Lauderdale, "*fields*," giving the signification of the participle "strátum" to be "*peaceable and gay.*" Dryden's silly paraphrase is, "*and now the waves roll silent to the shore.*" What absurdity!

59. hînc ádeò média est nóbis vía, *hence still mid way is to us*, or, *moreover from this place half of our journey remains;* whereby Lýcidas insinuates, either that there is plenty of time for singing, else that they ought to halt a little, being now, as nearly as possible, half way to Mántua:—sepúlcrum, *tomb*, or, *funéreal monument.* It was customary among the ancients to raise their sepulchres near the highways, with inscriptions on them addressed to travellers.

60. Biánor, surnamed Ocnus, was son of the river Tíber by the prophetess Mánto, daughter of the seer Tirésias; and became king of Túscany: having founded a city on the banks of the Míncius, he called it "*Mántua*," after the name of his mother.

61. stringunt fróndes, *are stripping* or *despoiling the green boughs*, either of their *twigs*, their *leaves*, or their *bark.* Sérvius gives "ámputant" and "decérpunt" as the synonymes of "stríngunt," quoting verse 305 of the first book of the Georgics, where this verb has, still more unequivocally, the meaning which he wishes not to assign to it, namely, that of "*stripping.*" By "stríngunt," Ruæus understands "*are gathering into bundles.*" Dryden, as usual, perverts the sense, and says, *where the laborers' hands have formed a bower of wreathing trees.* A version like this, is an insult to common sense.

63	Aùt, si, nox pluviam nè colligat antè, veremur,	|--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
64	cantantes licèt usquè (minùs via lædet) eamus.	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑
65	Cantantes ut eamus, ego hoc te fasce levabo.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
66	*M.* Desine plura, puer; et, quod nùnc instat, agamus.	-⏑⏑|-⏑⏑|--|--|-⏑⏑|-⏑
67	Carmina tùm meliùs, cùm venerit ipse, canemus.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Aùt, si *nos* verémur, nè nox cólligat plúviam ántè, *id* lícet *ut nos* eámus cantántes úsquè, vía laédet *nos* mínùs. Ut *nos* eámus cantántes, égo levábo te hoc fásce. M. Désine *tu lóqui* plúra *vérba, O* púer; et agámus *nos id* quod nùnc ínstat. *Nos* canémus cármina méliùs tùm, cùm *Menálcas* ípse vénerit.

LITERAL ORDER AND TRANSLATION.

Aùt,	*Or,*	égo levábo te	*I will ease thee*
si verémur	*if we fear*	hoc fásce.	*of this burden.*
nè nox	*lest the night*	*M.* Désine plúra,	M. *Forbear* saying *more,*
ántè	*previously*	púer;	*lad;*
cólligat plúviam,	*gather rain,*	et agámus	*and let us transact*
lícèt eámus	*albeit go we on*	quod nùnc ínstat.	*that which now presses.*
cantántes úsquè,	*singing still,*	Canémus cármina	*We shall sing songs*
vía	*the way*	méliùs	*better*
laédet mínùs.	*will irk the less.*	tùm,	*then,*
Ut eámus	*That we may go on*	cùm ípse	*when he himself*
cantántes,	*singing,*	vénerit.	*shall have come.*

MORE FREE TRANSLATION.

Or, should we apprehend that the evening may prove wet before we get there, let us go onward singing the while; the road will be less tiresome. That we may go onward singing, I will lighten you of this load.

Mœris. Forbear saying more, my friend; and let us accomplish the business now in hand. We shall then sing strains more sweetly, when he shall have come himself.

63. Another reading, here, is "àt, si nos plúviam nè cólligat ántè verémur," but unsupported by any respectable authority. Heyne explains "nox plúviam nè cólligat ántè," by, "nè cum vesperâ núbes in plúviam colligántur." The plain English appears to be, "*lest the night bring rain ere we reach the city,* or, *lest, with the fall of night, there come rain before we can finish our journey.*" In apprehension of this event, it would not, of course (Lýcidas very seasonably advises) be prudent to tarry.

64. cantántes lícet úsquè, (mínus via laédet,) eámus, *it is granted that still singing (the road will irk less) we proceed;* that is, *we have it in our power and choice not to halt and yet to enjoy the sweets of song, sweets which will render the fatigue of travelling less irksome.* The word "lícet" may be taken either as a verb, "*it is permitted;*" or as a conjunction, "*albeit, considering so, notwithstanding.*" For "laédet" in this verse, Heyne, after Heínsius and one or two others, has "laédat;" and in some few MSS. we find "laédit," nor badly.

65. Lýcidas is indeed anxious to engage Mœris to sing, and has recourse to every means likely to induce him to comply with his request: he had proposed that they should rest themselves a little by the way-side; and now as the face of the sky is not altogether settled, he very kindly offers to ease him of his load and to carry it for him, in order that they may lose no time, if he will only give a song in return for this service. In one ancient MS. the lection is "égo te hoc;" and, in another, "hoc" is wanting.

66. désine plúra, understand "dícere, *vel* lóqui," *to say*, else, *to speak;* as in verse 19 of the fifth Eclogue, "*desist saying more:*"—púer, *boy* or *lad*, a familiar mode of address.

67. cùm vénerit ípse, *when he shall himself* (that is, *Menálcas* or *Virgil*) *have come:* an expression intimating that the poet, as was noticed at verse 23 above, was at this period at Rome, endeavouring to obtain a fresh order for the ejectment of Arrius the centurion. Under all circumstances, Mœris has no inclination to sing, but entreats his friend to permit him to finish the business in hand, namely, that of conveying the two kids to the intruder: he, however, holds out some hope that the time yet will arrive, when Lýcidas may fondly hear from him, and from Menálcas also himself, the songs which he is so desirous of hearing.

END OF THE NINTH ECLOGUE.

PUBLII VIRGILII MARONIS
BUCOLICÔN
ECLOGA DECIMA.

GALLUS.

1	EXTREMUM hunc, Arethusa, mihi concede laborem.	–⏑⏑|–⏑⏑|–⏑⏑|––|–⏑⏑|–⏑
2	Pauca meo Gallo, sèd, quæ legat ipsa Lycoris,	–⏑⏑|––|––|–⏑⏑|–⏑⏑|–⏑
3	carmina sunt dicenda: neget quis carmina Gallo?	–⏑⏑|––|–⏑⏑|––|–⏑⏑|––
4	Sîc tibi, cùm fluctus subterlabêre Sicanos,	–⏑⏑|––|––|––|–⏑⏑|––
5	Doris amara suam non intermisceat undam.	–⏑⏑|–⏑⏑|––|––|–⏑⏑|–⏑
6	Incipe: sollicitos Galli dicamus amores,	–⏑⏑|–⏑⏑|––|––|–⏑⏑|––
7	dùm tenera attondent simæ virgulta capellæ.	–⏑⏑|––|––|––|–⏑⏑|––

SYNTHETICAL ORDER.

O ARETHUSA, concéde *tu* hunc extrémum labórem míhi. Paúca cármina sunt dicénda *míhi* méo Gállo, sèd *cármina* quæ Lycóris ípsa légat: quis néget cármina Gállo? Sîc amára Dôris non intermísceat súam úndam tíbi, cum *tu* labêre súbter Sicános flúctus. Incipe *tu*, *O Déa*: dicámus *nos* sollícitos amóres Gálli, dùm símæ capéllæ attóndent ténera virgúlta.

LITERAL ORDER AND TRANSLATION.

Concéde míhi,	*Grant to me,*	non intermísceat tíbi	*not intermix with thee*
Arethúsa,	*O Arethúsa,*	súam úndam,	*her wave,*
hunc extrémum labórem.	*this last essay.*	cùm labêre	*when thou shalt glide*
Paúca cármina	*A few verses*	súbter	*along beneath*
sunt dicénda	*must be sung*	Sicános flúctus.	*the Sicilian billows.*
méo Gállo,	*for my Gallus,*	Incipe:	*Begin:*
sèd quæ	*but which*	dicámus	*let us sing*
Lycóris ípsa	*Lycóris herself*	sollícitos amóres	*the anxious loves*
légat:	*may read:*	Gálli,	*of Gallus,*
quis néget	*who can refuse*	dùm	*whilst*
cármina Gállo?	*verses to Gallus?*	símæ capéllæ	*the flat-nosed goats*
Sîc	*So*	attóndent	*are cropping*
amára Dóris	*may bitter Doris*	ténera virgúlta.	*the tender shrubs.*

MORE FREE TRANSLATION.

FAVOR me, Arethúsa, in this last essay. A few verses, but such as Lycóris herself may read, must be sung for my Gallus: who can refuse verses to Gallus? So may not the salt sea, when thou glidest under the Sicílian billows, intermingle its waters with thine. Begin: the anxious loves of Gallus let us sing, while the flat-nosed goats mump the twigs.

1. extrémum hunc labórem, *this last labour* or *final essay.* The Eclogue upon which we are now entering was the last of our poet's compositions in the Bucolic style, and is a very fine imitation, far surpassing the original, of the first Idýllium of Theócritus. Out of compliment to the Sicílian bard, the Roman invokes Arethúsa, a fountain of Sícily. Thus, also, at the beginning of the fourth Eclogue, he addressed himself to the Muses of that island.

2. méo Gállo, *to my Gallus:* an expression which indicates that Gallus was the intimate friend of Virgil: and we need only refer to the sixth Eclogue above, commencing at verse 64 and reading to verse 73 inclusively, to be convinced of the high opinion which Maro entertained of this general officer, and poet. The Gallus there mentioned with so much respect, and who forms the subject of the present Pastoral, was Cornélius Gallus, a native of Frioul, and not Asínius Gallus, son of the famous Caius Asínius Póllio, as some erroneously assert:—ípsa Lycóris, *Lycóris herself.* Cornélius Gallus was passionately fond of an actress of those times, a courtezan named Cythéris: her, he had himself celebrated under the fictitious name of Lycóris; and her, Virgil here calls by the same name. This woman deserted Gallus to follow Mark Antony; whereupon Gallus took her cruel treatment of him so much to heart, that he almost died. After being discarded by Antony, Cythéris took up with an officer in the army of Agríppa, and went with him into Gaul.

4. sîc tíbi, cùm flúctus subterlabêre Sicános, *so to thee when thou shalt glide* (that is, *when thou glidest*) *under the Sicilian waves.* Arethúsa was originally a Nymph of Elis, and went to bathe in the river Alphéus: the god of the stream became enamoured of her, and pursued her over hill and dale. She, ready to sink with fatigue, implored the aid of Diána, and the goddess changed her into a fountain. Hereupon Alphéus mingled his streams with hers, but Diána opened a secret passage for Arethúsa under the land and sea: thus the waters of the fountain disappeared, and rose in the island of Ortýgia, near Sýracuse.

5. Dóris amára, *bitter Doris,* that is, *the salt sea.* Dóris was daughter of Ocean and Tethys, and married her own brother Néreus: she is here figuratively put for the "*sea*" itself.

8	Non canimus surdis; respondent omnia silvæ.	-⏑⏑|--|--|--|⏑⏑|--
9	Quæ nemora, aùt qui vos saltus habuêre, puellæ	-⏑⏑|--|--|⏑⏑|⏑⏑|--
10	Naiades, indigno cùm Gallus amore periret?	-⏑⏑|--|--|⏑⏑|⏑⏑|-⏑
11	Nàm nequè Parnassi vobis juga, nàm nequè Pindi	-⏑⏑|--|--|⏑⏑|⏑⏑|--
12	ulla moram fecêre, nequè Aonia Aganippe.	-⏑⏑|--|⏑⏑|⏑⏑|⏑⏑|--
13	Illum etiàm lauri, illum etiàm flevêre myricæ:	-⏑⏑|--|⏑⏑|--|⏑⏑|--
14	pinifer illum etiàm solâ sub rupe jacentem	-⏑⏑|⏑⏑|--|--|⏑⏑|-⏑
15	Mænalus, et gelidi fleverunt saxa Lycæi.	-⏑⏑|⏑⏑|--|--|⏑⏑|--

SYNTHETICAL ORDER.

Nos non cánimus súrdis; sílvæ respóndent ómnia *nóstra cármina*. Quæ némora, aùt qui sáltus habuêre vos, *O* Naíades puéllæ, cùm Gállus períret indígno ámore? Nàm néquè júga Parnássi, nàm néquè úlla *júga* Píndi, néquè Aónia Aganíppe fecêre móram vóbis. *Illic* étiàm laúri flevêre íllum, *illic* étiàm myrícæ *flevére* íllum: pínifer Maénalus étiàm et sáxa gélidi Lycaéi flevérunt íllum jacéntem sub sólâ rúpe.

LITERAL ORDER AND TRANSLATION.

Non cánimus	*We sing not*	néquè	*neither*
súrdis;	*to the deaf;*	Aónia Aganíppe	*Aónian Aganippē*
sílvæ	*the woods*	fecêre móram	*occasioned delay*
respóndent ómnia.	*respond all.*	vóbis!	*to you!*
Quæ némora	*What groves*	Illum	*Him*
aùt qui sáltus,	*or what lawns,*	étiàm laúri,	*even the bay-trees,*
Naíades puéllæ,	*ye Naïd maidens,*	íllum	*him*
habuêre vos,	*detained you,*	étiàm myrícæ	*even the tamarisks*
cùm Gállus períret	*when Gallus was perishing*	flevêre:	*bemoaned:*
indígno amóre?	*of unrequited love?*	íllum jacéntem	*him lying*
Nàm néquè	*Because neither*	sub sólâ rúpe	*under a lonely rock*
júga	*the steeps*	pínifer Maénalus	*did pine-bearing Mænalus*
Parnássi,	*of Parnássus,*	étiàm,	*too,*
nàm néquè	*because nor*	et sáxa	*and the stones*
úlla	*any* heights	gélidi Lycaéi	*of cold Lycæus*
Píndi,	*of Pindus,*	flevérunt.	*lament.*

MORE FREE TRANSLATION.

We sing not to the deaf; the woods re-echo all. What groves, ye virgin Naïds, or what lawns detained you, when Gallus was pining with ill-requited love? Because neither did the tops of Parnássus, nor yet the heights of Pindus, nor did Aónian Aganíppë retard you. There the very bays, there the very tamarisks condoled him: pine-covered Mænalus, too, and the rocks of cold Lycæus wailed for him, as he lay under a solitary cliff.

8. non cánimus súrdis, *we sing not to the deaf:* alluding to the old proverb, "nárras fábulam súrdo," *you tell a story to a deaf man*. Virgil means, that, if Lycóris will not hearken to him, yet will the song be repeated by the echoing woods.

9. The poet now enters on the subject of the Pastoral, and addresses the Naïds, rural Nymphs who presided over the fountains of Parnássus, of Pindus, and of Hélicon, and who had cruelly neglected Gallus in his distress, when even the trees, and shrubs, and inanimate rocks were sharing his grief.

10. In this verse "Naíades" is a trisyllable, as was noticed at verse 21 of the 6th Eclogue above: Heyne, however, on the authority of several MSS. and consentingly with one or two editions, has "Náïdes," the vocative case plural of "Náïs;" nor badly, although different from the more common (and, as is generally believed, original) lection: — indígno amóre, literally, *with unworthy* or *indign love*, more freely, *with ill-requited love*, or, *with a return which he deserved not for his kind affections*. Sometimes, indeed, the adjective "indignus" appears to signify "*cruel*," and this may be its meaning here.

11. Parnássus was a two-peaked lofty mountain of Phocis; and Pindus, was a mountain of Bœótia: both of them were sacred to the Muses, and the former also to Apóllo and Bacchus. Heyne and some others write *Parnásus* with one *s*.

12. Aónia Aganíppe, *Aónian* or *Bœótian Aganippē*, a celebrated fountain flowing out of Pindus, and styled Aónian, from Aon, the son of Neptune, who settled in Eubœa and Bœótia. In no two words do MSS. and editions differ so much as in these two: for some have "Aóniæ Aganíppe;" others, "Aóniæ Aganíppes;" others, "Aóniæ Aganíppæ;" Heyne, "Aónie Aganíppe:" but the vulgate, and (in my opinion) best lection is "Aónia Aganíppe." The final "a" of the former word remains unelided, and is lengthened by cæsúra; or may (by poetic licence) be the Doric "a" of the Greeks.

13. Heínsius, Heyne, and some others, on the authority of a few manuscripts, leave out the second "íllum" of this line, retaining the final "i" of "laúri" unelided and long before "étiàm." Both Heyne and Heínsius are by far too fond of variety and innovation, very often adopting, in direct opposition to sound taste, and on flimsy conjecture, the most antiquated forms for the sake of peculiarity.

15. Mænalus and Lycæus were mountains of Arcádia, the scene of this Pastoral. Of these the one was covered with pine trees, the other (for several months of the year) with snow.

16	Stant et oves circum, nostrî nèc pœnitet illas;	-⏑⏑|--|--|--|-⏑⏑|--
17	nèc te pœniteat pecoris, divine poëta:	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
18	et formosus oves ad flumina pavit Adonis.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
19	Venit et upilio: tardi venêre bubulci:	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
20	uvidus hibernâ venit de glande Menalcas.	-⏑⏑|--|--|--|-⏑⏑|--
21	Omnes, "*Undè amor iste,*" rogant, "*tibi?*" Venit Apollo:	--|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--
22	"*Galle, quid insanis?*" inquit; "*tua cura Lycoris*	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
23	"*perque nives alium, perque horrida castra, secuta est.*"	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

Et óves stant círcum *íllum*, nèc *id* poénitet íllas nóstrî: nèc poeníteat *id* te *túi* pécoris, *O* divíne pöéta: et formósus Adónis pávit óves ad flúmina. Upílio et vénit: tárdi bubúlci venêre: Menálcas vénit úvidus de hibérnâ glánde. Omnes rógant, "Undè íste ámor tíbi?" Apóllo vénit: "Quid insánis *tu*, *O* Gálle?" inquit *ílle;* "túa cúra Lycóris est secúta álium *cónjugem* átquè per níves, átquè per hórrida cástra."

LITERAL ORDER AND TRANSLATION.

Et óves	*And his sheep*	Menálcas vénit,	*Menálcas came,*
stant círcùm,	*stand around him,*	úvidus	*wet*
nèc	*nor*	de hibérnâ glánde.	*with winter mast.*
poénitet íllas	*does it ashame them*	Omnes rógant,	*All inquire,*
nóstrî;	*of us;*	"Undè tíbi	"*Whence to thee*
nèc,	*neither,*	"íste ámor?"	"*that love?*"
divíne pöéta,	*O heavenly poet,*	Apóllo vénit:	*Apóllo came:*
poeníteat te	*need it ashame thee*	"Quid, Gálle,"	"*Why, Gallus,*"
pécoris:	*of thy flock:*	ínquit,	*says he,*
et formósus Adónis	*even the beauteous Adónis*	"insánis?	"*dost thou rave?*
pávit óves	*tended sheep*	"Lycóris túa cúra	"*Lycóris thy solicitude*
ad flúmina.	*along the streams.*	"est secúta	"*is following*
Upílio et	*The shepherd, too,*	"álium	"*another*
vénit:	*came:*	"átquè per níves	"*both through snows*
tárdi bubúlci	*the slow-paced neat-herds*	"átquè	"*and*
venêre:	*came:*	"per hórrida cástra."	"*through horrid camps.*"

MORE FREE TRANSLATION.

His sheep also stand around him, nor are they ashamed to share our griefs: neither of thy flock, charming poet, be thou ashamed: yea, the fair Adónis tended sheep beside the streams. The shepherd, likewise, came: the slow-paced neat-herds came: Menálcas came, wet with hyemal mast. All interrogate, "*Whence to thee this love?*" Apollo came: "*Gallus,*" says he, "*why ravest thou? Lycóris, the object of thy passion, is following another through snows and through rugged camps.*"

16. nóstrî nèc poénitet íllas, *nor ashames it them of us.* The poet represents Gallus as a shepherd, but he apologizes to him for the liberty he assumes. By using "nóstrî, *of us,*" in the sense of "túi, *of thee,*" Virgil most aptly couples himself with Gallus, combining his own person and own sorrows with those of his friend. Sérvius interpreted the passage thus: "*As the sheep, O Gallus, are not ashamed to stand round thee, so neither do thou be ashamed of them; for even Adónis himself was formerly a shepherd.*" Another interpretation is, "*We are not ashamed of sheep,* that is, *of being a shepherd,* or, *of composing and singing Pastorals; neither, O Gallus, be thou ashamed to be of our profession.*"

18. et formósus óves ad flúmina pávit Adónis, *the beauteous Adonis, even, fed* or *tended sheep at rivers* or *along the banks of streams.* Adónis was the son of Cýnaras, a king of Cyprus, by his own daughter Myrrha. He was of great beauty, and very much beloved by Venus.

19. Here "úpílio" is used for "opílio" after the Greek manner; the initial short "o" being changed into the diphthong "ou," or long vowel "u:" but some contend for "oppílio:"—in lieu of "bubúlci" Sérvius, consistently with several old manuscripts, reads "subúlci," understanding the word to mean (as it really does mean) "*swineherds,*" and he interprets "tárdi" in this passage to signify "*stupid.*"

20. úvidus hibérnâ de glánde, *wet from* (but some say, *fat* or *sleek with*) *winter mast* or *acorn;* that is, from feeding his goats (in the winter season) in the woods, where there are chesnuts, beech-nuts, and acorns in abundance at the foot of the trees.

22. Gálle, quid insánis? *Why art thou mad, Gallus?* This question is put to awaken the desponding lover, and to remind him that he has set his heart on a worthless woman:—túa cúra, *thy care* or *solicitude,* that is, *the object of thy love* or *affections.*

23. secúta est, *has followed and is following.* Although the general opinion is, that Virgil here alludes to Cythéris and Mark Antony, yet if this opinion be correct, the occurrence had taken place at least seven, or eight, years before this Eclogue was written. Some, therefore, doubt whether Antony be the soldier spoken of, and even whether the actress Cythéris be the person intended by Lycóris.

24	Venit et agresti capitis Silvanus honore	-⏑⏑|--|-⏑⏑|--|-⏑⏑|-⏑
25	florentes ferulas et grandia lilia quassans.	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
26	Pan Deus Arcadiæ venit; quem vidimus ipsi	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
27	sanguineis ebuli baccis minioque rubentem.	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
28	"*Ecquis erit modus?*" inquit: "*Amor non talia curat.*	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
29	"*Nèc lacrymis crudelis amor, nèc gramina rivis,*	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
30	"*nèc cytiso saturantur apes, nèc fronde capellæ.*"	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
31	Tristis àt ille: "*Tamèn cantabitis, Arcades,*" inquit,	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑

SYNTHETICAL ORDER.

Et Silvánus vénit *cum* agrésti honóre cápitis, quássans floréntes férulas et grándia lília. Pan, Déus Arcádiæ, vénit; quem *Pána nos* ipsi vídimus rubéntem sanguíneis báccis ébuli átquè mínio. "Ecquis mó-
"dus érit *túis querélis?*" ínquit *ille:* "Amor non cúrat tália *fácta.* Nèc crudélis ámor *saturátur* lácry-
"mis, nèc grámina saturántur rívis, nèc ápes *saturántur* cýtiso, nèc capéllæ *saturántur* frónde." At ílle (*némpè Gállus*) trístis ínquit: "Támèn, *O* Arcades, *vos* cantábitis

LITERAL ORDER AND TRANSLATION.

Et Silvánus	*And Silvánus*	"érit?	*"will there be?*
agrésti honóre	*with rural honor*	"Amor	*"Cupid*
cápitis	*of head*	"non cúrat	*"cares not for*
vénit,	*came,*	"tália.	*"such whinings.*
quássans	*waving*	"Nèc lácrymis	*"Neither with tears*
floréntes férulas	*the florulent fennels*	"crudélis ámor,	*"is cruel love,*
et grándia lília.	*and big lilies.*	"nèc rívis	*"nor with streams*
Pan	*Pan*	"grámina,	*"is the grass,*
Déus Arcádiæ	*god of Arcádia*	"nèc cýtiso	*"nor with cýtisus*
vénit;	*came;*	"ápes saturántur,	*"are bees satiated,*
quem	*whom*	"nèc frónde	*"nor with green-foliage*
ípsi vídimus	*we ourselves saw*	"capéllæ."	*"are the goats."*
rubéntem	*red*	At ílle	*But he*
sanguíneis báccis	*with the purple berries*	trístis	*sorrowful*
ébuli,	*of the danewort,*	ínquit:	*replies:*
átquè mínio.	*and with native cínnabar.*	"Támèn,	*"Yet,*
"Ecquis módus,"	*"What limit,"*	"Arcades,	*"Arcádians,*
ínquit,	*says he,*	"cantábitis	*"ye shall sing*

MORE FREE TRANSLATION.

Silvánus likewise came, with rural honors on his head, waving the flowery fennels-giant and large lilies. Pan, the god of Arcádia, came: whom we ourselves beheld stained with the blood-red berries of the dwarf-elder, and with native cínnabar. "*Whether, at all, will*
"*you have any moderation,*" says he, "*in your distress? Cupid regards not such woes! Nei-*
"*ther is cruel Love sated with tears, nor is grass with streams, nor are bees with cýtisus, nor*
"*are goats with browse.*" But he mournfully answers, "*Ye, however, O Arcádians, shall sing*

24. agrésti cápitis hónore, literally, *with rural honor of head*, freely, *crowned with rural honors*, that is, *having upon his head green branches commingled with fennel-giant in full blossom, and with large lilies.* Silvánus, (a son of an Italian shepherd by a she-goat, as some obscenely say,) was god of the woodlands, and forests, as Pan was of the open country. He was generally represented as half man, half goat: and was often figured holding a cypress in his hand, because he was passionately fond of a beautiful youth called Cyparíssus, who was afterwards changed into a cypress. According to several mythologists, Silvánus was a son of Picus, king of Látium. He was worshipped in Italy only.

25. floréntes férulas, *flowering ferules* or *fennels-giant.* These are plants growing to the height of about six or eight feet, with leaves resembling those of fennel, but much larger: the stalk or stem is thick and full of a fungous pith, which the Sicílians, even of the present day, use for tinder; whence the poets of old ingeniously feigned that Prométheus, when he stole fire from heaven, concealed it in a hollow ferule. Walking sticks of this plant are prized (particularly by old people) for excessive lightness.

26. A description of "Pan" was given in the note at verse 31 of the second Eclogue, above.

27. sanguíneis ébuli báccis, *with the blood-red* or *purple berries of the wall-wort* or *dwarf-elder*, a very common plant about three feet high, growing chiefly in church-yards:—mínio, *with cínnabar*, a native red oxyd of quicksilver; but others say, *with vermillion.* The word "mínium" is now commonly used to signify "*red-lead:*"—rubéntem, *ruddy* or *roseate.*

28. In lieu of "écquis" in this line, La Cerda and some others contend for "et quis."

31. Gallus, in most sorrowful mood, begins, and directs his discourse to the Arcádian shepherds, expressing a great desire of having his woes recorded by them, and at the same time an ardent wish that he had been one of them.

32	"*montibus hæc vestris: soli cantare periti*	|⏑⏑|--|--|--|⏑⏑|--
33	"*Arcades. O! mihi tùm quàm mollitèr ossa quiescant,*	|⏑⏑|⏑⏑|--|⏑⏑|⏑⏑|--
34	"*vestra meos olìm si fistula dicat amores!*	|⏑⏑|--|--|⏑⏑|⏑⏑|--
35	"*Atquè utinàm ex vobis unus, vestrique fuissem*	|⏑⏑|--|--|--|⏑⏑|--
36	"*aùt custos gregis, aùt maturæ vinitor uvæ.*	|--|⏑⏑|--|--|⏑⏑|--
37	"*Certè, sivè mihi Phyllis, sivè esset Amyntas,*	|--|⏑⏑|--|--|⏑⏑|--
38	"*seù quicumque furor, (quid tùm, si fuscus Amyntas?*	|--|⏑⏑|--|--|⏑⏑|--
39	"*Et nigræ violæ sunt, et vaccinia nigra,*)	|--|⏑⏑|--|--|⏑⏑|-⏑
40	"*mecum inter salices lentâ sub vite jaceret;*	|--|⏑⏑|--|--|⏑⏑|-⏑

SYNTHETICAL ORDER.

" hæc *méa mála* véstris móntibus: *vos, O* Arcades, *qui éstis* sóli perìti cantáre. O! quàm mólliter óssa míhi " tùm quiéscant, si ólìm véstra fistula dícat méos amóres! Atquè útinàm *égo* fuíssem únus ex vóbis, át- " què aùt cústos véstri grégis, aùt vínitor matúræ úvæ! Certè, síve Phýllis, síve Amýntas ésset míhi, seù " quicúmque fúror *ésset mihi*, (quid tùm, si Amýntas *sit* fúscus? Et víolæ sunt nígræ, et vaccínia *sunt* ní- " gra,) *Phýllis, vèl Amýntas, vèl quicúmque ésset*, jacéret cum me sub léntâ víte ínter sálices;

LITERAL ORDER AND TRANSLATION.

" hæc	" *these woes*	" aùt vínitor	" *or a vintager*
" véstris móntibus:	" *on your mountains:*	" matúræ úvæ!	" *of the ripe grape!*
" Arcades	" *ye Arcádians*	" Certè,	" *Surely,*
" sóli	" *alone*	" síve ésset	" *whether it were*
" perìti cantáre.	" *skilled to sing.*	" Phýllis míhi,	" *Phýllis to me,*
" O! tùm	" *O! then*	" sívè Amýntas,	" *or Amyntas,*
" quàm mólliter	" *how softly*	" seù	" *or*
" óssa míhi	" *would the bones to me*	" quicúmque fúror,	" *whatever passion* it might,
" quiéscant,	" *rest,*	" (quid tùm,	" (*what then,*
" si ólìm	" *if hereafter*	" si Amýntas	" *if Amyntas*
" véstra fistula	" *your pipe*	" fúscus?	" be *brown?*
" dícat	" *should rehearse*	" Et sunt víolæ	" *Both are violets*
" méos amóres!	" *my loves!*	" nígræ,	" *dark,*
" Atquè útinàm	" *And O! that*	" et vaccínia	" *and hyacinths*
" fuíssem	" *I had been*	" nigra,)	" *dark,*)
" únus ex vóbis	" *one of you,*	" jacéret	" either of them *would repose*
" átquè aùt	" *and either*	" mécum	" *with me*
" cústos	" *a keeper*	" ínter sálices	" *among the willows*
" véstri grégis,	" *of your flock,*	" sub léntâ víte;	" *beneath a limber vine;*

MORE FREE TRANSLATION.

" *upon your mountains these my laments: Arcádians alone accomplished in song! O! how* " *softly then would my bones requiesce, were hereafter your pipe to celebrate my passion.* " *And O! that I had been one of you, and either a keeper of your flock, or a gatherer of the* " *ripe cluster!*

" *Surely, whether it were Phyllis were my flame, or whether it were Amyntas, or whoso-* " *ever it might, (and what though Amyntas be brown? Both are violets dusky, and hyacinths* " *are dusky,) either would have reposed with me among the willows, beneath a limber vine;*

32. móntibus véstris, *on your mountains.* Arcádia abounded in mountains, and in woods; and was remarkable for the number as well as clearness of its echoes; hence its very rocks and trees were said to be musical:—sóli cantáre períti, *ye alone skilled to sing* or *ye alone accomplished in song.* The people of Arcádia were considered to be by far the best songsters and ablest minstrels in the world: and so they might, for the Muse and pipe were their study from their earliest years, in a land where all things, as it were, conspired to form perfect musicians.

33. For "quiéscant, *would repose,*" some few ancient MSS. have "quiéscent," *will repose,* but less eligibly: and yet the learned Catrou deemed "quiéscent" preferable to "quiéscant."

36. aùt matúræ vínitor úvæ, *else a vintager of the ripe grape.* Various, however, are the acceptations in which "vínitor" has been taken: Lauderdale and Trapp translate it "*pruner;*" many others, "*gatherer;*" and Dryden, "*presser.*"

38. seù quicúmque fúror, *or whatsoever rage,* that is, *what object so ever of the insane* or *frantic passion of love;* an affection that rages with maddening heat, and which is deaf to the voice of reason. Gallus insinuates, that he would not (in this event) have experienced such cruel treatment as he met with from Lycóris; but would have quietly enjoyed the company of his beloved, (whatever might have been the sex, or complexion of the favorite,) among the willows beneath a spreading vine.

41	. "*serta mihi Phyllis legeret, cantaret Amyntas.*	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
42	"*Hîc gelidi fontes; hîc mollia prata, Lycori;*	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
43	"*Hîc nemus: hîc ipso tecum consumerer ævo.*	-⏑⏑|--|--|--|-⏑⏑|--
44	"*Nùnc insanus amor duri me Martis in armis*	--|-⏑⏑|--|--|-⏑⏑|--
45	"*tela inter media atquè adversos detinet hostes.*	--|-⏑⏑|--|--|-⏑⏑|--
46	"*Tu procùl à patriâ (nèc sit mihi credere) tantùm*	-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑
47	"*Alpinas, ah! dura, nives et frigora Rheni*	--|--|-⏑⏑|--|-⏑⏑|--
48	"*me sine sola vides. Ah! te nè frigora lædant!*	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
49	"*Ah! tibi nè teneras glacies secet aspera plantas!*	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"Phýllis légeret sérta míhi, Amýntas cantáret. Hîc gélidi fóntes *sunt;* hîc, *O* Lycóri, móllia práta *sunt;* "hîc némus *stat:* hîc *égo* consumérer ípso aévo cum te. Nùnc insánus ámor détinet me in ármis dúri "Mártis, ínter média téla átquè advérsos hóstes. Tu prócùl à pátriâ (nèc *id* sìt míhi crédere *hoc míhi*) "sóla síne me, ah! dûra *puélla,* vídes tántùm Alpínas níves et frígora Rhéni. Ah! nè frígora laédant te! "Ah! nè áspera glácies sécet téneras plántas tíbi!

LITERAL ORDER AND TRANSLATION.

"Phýllis légeret	"*Phyllis would gather*	"átquè	"*and*
"sérta míhi,	"*garlands for me,*	"advérsos hóstes.	"*adverse foes.*
"Amýntas cantáret.	"*Amyntas would sing.*	"Tu	"*Thou*
"Hîc	"*Here*	"prócùl à pátriâ,	"*far from thy country,*
"gélidi fóntes;	"*are gelid fountains;*	"sóla síne me,	"*all alone without me,*
"hîc	"*here*	"(nèc sìt míhi	"(*nor be it to me*
"móllia práta,	"*are soft meadows,*	"crédere,)	"*to believe* it,)
"Lycóri;	"*Lycóris;*	"ah! dûra,	"*O cruel one,*
"hîc némus:	"*here* there is *a grove:*	"vídes tántùm	"*beholdest only*
"hîc técum	"*here with thee*	"Alpínas níves	"*Alpine snows*
"consúmerer	"*could I be wasted away*	"átquè frígora	"*and the colds*
"ípso aévo.	"*with very age.*	"Rhéni.	"*of the Rhine.*
"Nùnc	"*Now*	"Ah! nè	"*Ah! may not*
"insánus ámor	"*frantic love*	"frígora laédant te!	"*the colds hurt thee!*
"détinet me	"*detains me*	"Ah!	"*Alas!*
"in ármis	"*in the arms*	"nè áspera glácies	"*may not the sharp ice*
"dúri Mártis,	"*of rigid Mars,*	"sécet tíbi	"*cut to thee*
"ínter média téla	"*among mid weapons*	"téneras plántas.	"*the tender soles of the feet.*

MORE FREE TRANSLATION.

"*Phyllis would have gathered garlands for me, Amyntas would have sung. Here are cool* "*fountains; here are soft meadows, Lycóris; here, a grove: here with thee I could pass my* "*whole life away. Now frantic love detains me in the service of rigid Mars, amid showers* "*of darts and opposing foes. Thou, far from thy country by thyself without me (oh! that I* "*could disbelieve it) seest, alas! cruel one, only Alpine snows, and the frosts of the Rhine!* "*Ah! may not the frosts hurt thee! Ah! may not the sharp icicles wound thy delicate feet!*

42. hîc gélidi fóntes, hîc móllia práta, understand "sunt," *here are gelid fountains, here are velvet meadows.* Gallus tells Lycóris how happy both of them might have been, in the quiet enjoyment of a pastoral life, had she only proved faithful to him.

43. hîc ípso técum consúmerer aévo, *here,* namely, *among these fountains, meadows, and groves, with thee I could be worn away, with very age;* that is, *I could here spend an eternity in thy company.*

44. dûri Mártis in ármis, *in the arms* or *service of rigid Mars.* Gallus here ascribes to his passion that which his ambition and duty led him to follow. He was at this time (as some say) in the army of Ventídius, warring against the Párthians on the banks of the Euphrátes: but others affirm, that he was in the army opposed to Sextus Pompey, who was ravaging the coast of Campánia, in the end of the year of the city 716, or beginning of 717. Perhaps by Mars here is meant Cupid. For "me," in this verse, Heyne has "te;" the conjecture of Hermann.

46. nèc sit míhi, *nor be it to me,* that is, *nor let me:* here "sit," by a manner of speaking, imitative of the Greeks, is put for "lícet," *it is lawful* or *allowed:*—tántùm, *solely,* with reference to "vídes;" but several take this word to be an adjective, "*so much,*" governed by "crédere;" and others, though they regard it as an adverb, "*only,*" join it to "sit."

47. Alpínas nives, *Alpine snows,* or, *the snows of the Alps;* lofty mountains dividing Gaul from Italy, and which are covered with perpetual snow.—frigora Rhéni, *colds* or *frosts of the Rhine;* a river dividing Germany from Gaul. Some critics conjecture, that these words allude not to any wars in which Mark Antony was engaged; but to the expedition undertaken by Agríppa the consul, in the beginning of the year 717, to suppress a rebellion in Gaul.

50	"*Ibo, et, Chalcidico quæ sunt mihi condita versu*	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
51	"*carmina, pastoris Siculi modulabor avenâ.*	-⏑⏑|--|-⏑⏑|-⏑⏑|-⏑⏑|--
52	"*Certum est in silvis inter spelæa ferarum*	--|--|--|--|-⏑⏑|-⏑
53	"*malle pati, tenerisque meos incidere amores*	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
54	"*arboribus: crescent illæ; crescetis, amores!*	-⏑⏑|--|--|--|-⏑⏑|--
55	"*Intereà mixtis lustrabo Mænala Nymphis;*	-⏑⏑|--|--|--|-⏑⏑|--
56	"*aùt acres venabor apros. Non me ulla vetabunt*	--|--|-⏑⏑|--|-⏑⏑|--
57	"*frigora Parthenios canibus circumdare saltus.*	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--

SYNTHETICAL ORDER.

"*Ego* ibo, et *égo* modulábor avénâ Sículi pastóris *éa* cármina quæ *cármina* sunt cóndita míhi Chalcídi-
"co vérsu. *Id* est cértum *consílium míhi, me* málle páti in sílvis, ínter spelaéa ferárum, átquè incídere
"méos amóres téneris arbóribus: íllæ *árbores* créscent: *vos, O* amóres, crescétis! Intéreà *égo* lustrábo
"Maénala *cum* míxtis Nýmphis; aùt *égo* venábor ácres ápros. Ulla frígora non vetábunt me circúmdare
"Parthénios sáltus cánibus.

LITERAL ORDER AND TRANSLATION.

"Ibo,	"*I will go,*	"incídere	"*to carve out*
"et	"*and*	"méos amóres	"*my loves*
"modulábor	"*will warble*	"téneris arbóribus:	"*on the young trees:*
"avénâ	"*on the reed*	"íllæ créscent;	"*they will grow;*
"Sículi pastóris	"*of the Sicilian shepherd*	"crescétis,	"*ye will grow,*
"cármina	"*the lays*	"amóres!	"*O loves!*
"quæ	"*which*	"Intéreà	"*Meanwhile*
"sunt cóndita	"*were composed*	"lustrábo Maénala	"*will I range Mænalus*
"míhi	"*by me*	"míxtis Nýmphis;	"*with mingled Nymphs;*
"Chalcídico vérsu.	"*in Chálcidic verse.*	"aùt	"*or*
"Est	"*It is*	"venábor	"*will hunt*
"cértum,	"*my bent determination,*	"ácres ápros.	"*the fierce boars.*
"málle páti	"*rather to suffer*	"Ulla frígora	"*Any colds*
"in sílvis	"*in the woods*	"non vetábunt me	"*shall not hinder me*
"ínter spelaéa	"*among the dens*	"circúmdare	"*from surrounding*
"ferárum,	"*of wild beasts,*	"Parthénios sáltus	"*the Parthénian lawns*
"átquè	"*and*	"cánibus.	"*with my dogs.*

MORE FREE TRANSLATION.

"*I will go, and I will warble on the Sicílian shepherd's pipe those lays which I composed*
"*in Euphórion's pathetic strain. I am resolved, rather to suffer in the woodlands among*
"*the dens of wild beasts—and to inscribe my loves upon the young trees: they will grow;*
"*ye will grow, my loves!*

"*Meanwhile with mingled Nymphs over Mænalus will I roam, or will hunt the fierce*
"*boars. No colds shall prevent me from encompassing the Parthénian lawns with my dogs.*

50. íbo, *I will go:* which Ruæus explains to mean, either "*I will wander about like a pilgrim from place to place,*" or "*I will go hence, and, relinquishing the military profession altogether, will conceal me in the woods:*"—Chalcídico vérsu, *in Chálcidic verse,* that is, *in elegiac strain,* such as Euphórion (a native of Chalcis in the island of Eubœa) wrote:—quæ sunt míhi cóndita cármina, *the poems which are* or *have been composed by me* or *the lays which I composed;* alluding either to the translation, made by Gallus, of the Greek elegies of Euphórion into Latin verse, (a translation greatly admired—but which has not come down to our day,) else, to some original compositions of this unfortunate lover, in imitation of those very beautiful Greek originals of Euphórion, the Chalcídian; which imitations, however, if they ever existed, have also (long since) perished.

51. pastóris Sículi modulábor avénâ, literally, *I will modulate* (or *warble*) *on the pipe of the Sicilian shepherd;* that is, *I will abandon elegy, and I will betake me to pastoral poetry, after the much approved model of Theócritus the Sicilian.* For "modulábor" some few ancient MSS. have "meditábor."

52. spelaéa, *the haunts* or *dens:* the poet here uses the Greek epithet "spelaéa," in place of the Latin word "spelúncas."

53. málle páti, *rather to endure,* supply, says Ruæus, the words "quàm Lycórida in pósterum séqui, átquè ítà deperíre," *than to pursue Lycóris in time coming, and be thus utterly undone:* but the context will hardly admit of this meaning. For my own part I consider the sense to be, "*I am determined to secrete myself, and to live in the deepest solitude,*" rather than to expose myself to the gaze of the world, exciting the compassion, but at the same time the astonishment of all who see me. Gallus seems to acknowledge the folly of his passion, but he confesses himself unable to remedy it.

55. Maénala, *Mænalus,* a mountain of Arcádia.

57. Parthénios sáltus, *the Parthénian lawns.* Parthénius was also a mountain of Arcádia, on which young women used to hunt.

58	"*Jàm mihi per rupes videor lucosque sonantes*	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
59	"*ire: libet Partho torquere Cydonia cornu*	-⏑⏑|--|--|-⏑⏑|-⏑⏑|--
60	"*spicula: tamquàm hæc sint nostri medicina furoris,*	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
61	"*aùt Deus ille malis hominum mitescere discat.*	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
62	"*Jàm nequè Hamadryades rursùm, nèc carmina nobis*	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
63	"*ipsa placent: ipsæ, rursùm concedite, silvæ.*	-⏑⏑|--|--|--|-⏑⏑|--
64	"*Non illum nostri possunt mutare labores;*	--|--|--|--|-⏑⏑|--
65	"*nèc, si frigoribus mediis Hebrumque bibamus,*	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑
66	"*Sithoniasque nives hyemis subeamus aquosæ;*	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

"*Ego* vídeor míhi jàm íre per rúpes átquè *per* sonántes lúcos: *id* líbet *míhi* torquére Cydónia spícula "Pártho córnu: támquàm hæc *negótia* sint medicína nóstri furóris, aùt *támquàm* ílle Déus díscat mités- "cere mális hóminum. Jàm néquè Hamadrýades plácent nóbis rúrsùm, nèc cármina ípsa *plácent nó-* "*bis:* ípsæ sílvæ, concédite *vos* rúrsùm. Nóstri labóres non póssunt mutáre íllum; nèc, si *nos* átquè bi- "bámus Hébrum *in* médiis frigóribus, átquè subeámus Sithónias níves aquósæ hýemis;

LITERAL ORDER AND TRANSLATION.

"Jàm	"*Already*	"mális hóminum.	"*at the ills of men.*
"vídeor	"*I seem*	"Jàm	"*Now*
"míhi	"*to myself*	"néquè rúrsùm	"*neither any more*
"íre	"*to be going*	"Hamadrýades,	"*do the sylvan Nymphs,*
"per rúpes	"*over rocks*	"nèc cármina ípsa	"*nor songs themselves*
"átquè	"*and*	"plácent nóbis:	"*delight us:*
"sonántes lúcos:	"*through sounding groves:*	"ípsæ sílvæ,	"*ye very woods,*
"líbet	"*it pleases me*	"concédite rúrsùm.	"*farewell again.*
"torquére	"*to hurl*	"Nóstri labóres	"*Our sufferings*
"Cydónia spícula	"*the Cydónian shafts*	"non póssunt	"*cannot*
"Pártho córnu:	"*from a Párthian bow:*	"mutáre íllum;	"*change him;*
"támquàm	"*as though*	"nèc, si átquè	"*not, if even*
"hæc sint	"*these things could be*	"bibámus	"*we were to drink*
"medicína	"*a cure*	"Hébrum	"*the Hebrus*
"nóstri furóris,	"*of our enthusiasm,*	"médiis frigóribus,	"*in mid frosts,*
"aùt	"*or* as though	"átquè	"*and*
"ílle Déus	"*that god*	"subeámus	"*were to undergo*
"díscat	"*could learn*	"Sithónias níves	"*the Sithónian snows*
"mitéscere	"*to meeken*	"aquósæ hýemis;	"*of sleety winter;*

MORE FREE TRANSLATION.

"*I seem to myself to be already roaming over rocks, and through echoing forests: it de-*
"*lights me to shoot the Cretan arrows from the Párthian bow: as if these pastimes were*
"*a cure for my malady, or as though that deity could be softened by human woes. Now*
"*neither do the Nymphs of the woods any longer, nor songs themselves give us pleasure: ye*
"*groves, once more adieu. Our sufferings cannot move him, not even if we were to drink*
"*the Hebrus in the midst of frosts, and endure the Sithónian snows of inclement winter;*

59. Pártho córnu, *from a Párthian horn*, meaning, *a bow*: for the Párthians were famous for archery, and their best bows were made of horn:—Cydónia spícula, *Cydónian shafts*: Cydon was a city of Crete, and had several manufactories of bow-strings, and arrows, which were greatly prized for their make.

60. nóstri medicína furóris, *a medicine* or *remedy of our distraction*. The word "fúror" signifies "*any inordinate passion* or *unruly affection of mind*," but more particularly "*rage* or *fury*."

61. déus ílle, *that deity*, namely, *Cupid the god of love*:—mitéscere, *to meeken* or *to relent*, that is, *to soften* or *melt with compassion*.

62. Hamadrýades, *the Hámadryads*. These were Nymphs presiding over particular trees—especially oaks: and whose existence was coeval with, and dependent on the trees of which they were guardians.

63. ípsæ rúrsùm concédite sílvæ, *give place, very woods, again*; or, rather, *fare ye well, woods, once more*; for here the sense of "concédite," seems to be synonymous with that of "vívite" in verse 58 of the eighth Eclogue, above.

65. nèc si frigóribus médiis Hebrúmque bibámus, *nor though in medial colds we both drink the Hebrus*; that is, *not even, if in mid winter's piercing frosts, we were to drink of the waters of the Hebrus*, would the heat of our passion be assuaged. The Hebrus, now called the Marissa, was one of the largest rivers of Thrace, rising in mount Rhódopë, and running into the Ægéan sea.

66. Sithoniásque nives subeámus, *and were we to go under the Sithónian snows*; still the ardor of our passion would not be cooled. Sithónia was a region of Thrace, between Hæmus and the Danube—proverbial for the great depth and long duration of its snows:—hýemis aquósæ, *of watery* or *sleety winter*.

67	"*nèc si, cùm moriens altâ liber aret in ulmo,*	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
68	"*Æthiopum versemus oves sub sidere Cancri.*	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
69	"*Omnia vincit amor: et nos cedamus amori.*"	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
70	Hæc sàt erit, Divæ, vestrum cecinisse poëtam,	-⏑⏑|--|--|-⏑⏑|-⏑⏑|-⏑
71	dùm sedet, et gracili fiscellam texit hibisco,	-⏑⏑|-⏑⏑|--|--|-⏑⏑|--
72	Pierides: vos hæc facietis maxima Gallo;	-⏑⏑|--|-⏑⏑|--|-⏑⏑|--
73	Gallo, cujus amor tantùm mihi crescit in horas,	--|-⏑⏑|--|-⏑⏑|-⏑⏑|--
74	quantùm vere novo viridis se subjicit alnus.	--|-⏑⏑|-⏑⏑|--|-⏑⏑|-⏑

SYNTHETICAL ORDER.

" nèc si versémus óves Æthíopum sub sídere Cáncri, cùm móriens líber áret in áltâ úlmo. Amor vín- " cit ómnia *negótia*, et nos cedámus amóri." *Id* érit sàt, *O* Piérides Dívæ, véstrum pöétam cecinísse hæc *cármina*, dùm *ille* sédet, et téxit fiscéllam grácili hibísco: vos faciétis hæc *cármina* máxima *cármina* Gál- lo; Gállo, ámor cújus *Gálli* créscit míhi tántùm in hóras, quántùm víridis álnus súbjicit se *in* nóvo vére.

LITERAL ORDER AND TRANSLATION.

" nèc si,	" *nor if,*	véstrum pöétam	*for your poet*
" cùm	" *when*	cecinísse,	*to have sung,*
" móriens líber	" *the dying rind*	dùm sédet,	*whilst he sits,*
" áret	" *withers*	et	*and*
" in áltâ úlmo,	" *on the lofty elm,*	téxit	*weaves*
" versémus	" *we were to tend*	fiscéllam	*his little basket*
" óves	" *the sheep*	grácili hibísco:	*of slender twig:*
" Æthíopum	" *of the Æthiópians*	hæc	*these*
" sub sídere	" *under the star*	vos faciétis	*ye will make*
" Cáncri.	" *of Cancer.*	máxima Gállo;	*the greatest to Gallus;*
" Amor	" *Love*	Gállo,	*to Gallus,*
" víncit ómnia,	" *conquers all things,*	ámor cújus	*the love of whom*
" et	" *and*	créscit míhi	*grows upon me*
" amóri	" *unto love*	in hóras,	*hourly,*
" nos cedámus."	" *we must yield.*"	tántùm	*as much*
Hæc,	*These verses,*	quántùm	*as*
Piérides Dívæ,	*O Piérian Goddesses,*	víridis álnus	*the green alder*
érit	*it will be*	súbjicit se	*shoots itself up*
sàt	*enough*	nóvo vére.	*in early spring.*

MORE FREE TRANSLATION.

" nor if, when the dying rind is withering on the lofty elm, we were to tend the flocks of " Æthiópia under the constellation of the Crab. Love subdues all things, and unto love " must we submit."

These, O Piérian Goddesses, it will suffice that your poet hath sung, whilst he sits and weaves his little frail of slender osier:—these ye will render most acceptable unto Gallus; unto Gallus, for whom my affection increases as much every hour, as the green alder-tree uprears itself in the infancy of spring.

68. Æthíopum versémus óves, *were we to tend the sheep of the Æthiópians* or *Abyssinians:* here, from a climate of very great cold, the lover passes to one of extreme heat; with allusion perhaps to a prevalent but foolish notion, that "heat extracts heat." Persons entertaining this opinion recommend, for a burn or scald, that the part affected be held close to a clear fire as long as the patient can possibly endure to see himself roasted alive. Æthiópia is an extensive tract of Africa, lying to the south of Egypt; between the tropic of Cáncer, and the Equinoctial line. The phrase "to tend the sheep of the Æthiópians" seems to be put for "to tend our sheep in Æthiópia:"—sub sídere Cáncri, *under the Crab's star,* meaning, "*under the vertical sun.*" The Crab is one of the constellations or twelve signs of the zódiac; the most northerly of them all: the sun is yearly in this sign from the twenty-first day of June, till the twentieth day of July.

69. In this verse the final syllable of "ámor" is lengthened by cæsúra, and with very happy effect.

71. dùm sédet, et grácili fiscéllam téxit hibísco, *whilst he sits, and weaves of twig his little basket* or *frail.* Virgil seems to use "fiscéllam" to denote the meanness of his compositions in the pastoral style. By "hibísco" some critics understand the herb "*althéa* or *wild mallow.*"

72. máxima, *chiefest* or *very great;* that is, *most acceptable,* or, *in the very highest degree pleasing,*—notwithstanding the humbleness of the style.

73. cújus ámor míhi créscit, *my love of whom increases:* but some erroneously take the meaning to be "*whose love (of Lycóris) increases on me!*" Such was Lord Lauderdale's acceptation:—in hóras, *into hours,* that is, *hourly* or *every hour.*

74. vére nóvo, *in new* or *early spring:*—se súbjicit, for "se supérjicit," or rather, for "se attóllit," *raises itself* or *shoots upward.*

75	Surgamus: solet esse gravis cantantibus umbra;	--|-⏑⏑|-⏑⏑|--|-⏑⏑|--
76	juniperi gravis umbra; nocent et frugibus umbræ.	-⏑⏑|-⏑⏑|-⏑⏑|--|-⏑⏑|--
77	Ite domum saturæ, venit Hesperus, ite, capellæ.	-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑|--

SYNTHETICAL ORDER.

Surgámus *nos:* úmbra sólet ésse grávis cantántibus *homínibus;* úmbra juníperi *est* grávis; úmbræ nócent et frúgibus. Ite *vos* dómum, *O méæ* sáturæ capéllæ, Hésperus vénit, íte *vos dómum.*

LITERAL ORDER AND TRANSLATION.

Surgámus:	*Let us rise:*	úmbræ	*shadows*
úmbra	*the shade*	nócent	*injure*
sólet	*is wont*	et frúgibus.	*even the crops.*
ésse grávis	*to be harmful*	Ite dómum,	*Go home,*
cantántibus;	*to singers;*	sáturæ capéllæ,	*ye full goats,*
úmbra	*the shade*	Hésperus	*the Evening star*
juníperi	*of the juniper*	vénit,	*is coming,*
grávis;	*harmful;*	íte.	*go.*

MORE FREE TRANSLATION.

Let us rise: shade is apt to prove hurtful to singers: the shade of the juniper, hurtful: shadows injure even the crops. Go home, ye full-fed goats, yonder now comes the Evening star, go home.

75. sólet ésse grávis úmbra, *shadiness* or *shade is wont to be noxious;* meaning, no doubt, *the shadiness of evening* or *of night, when a chilling dampness from the falling dew occupies the ambient air.* La Cerda, after Títius, contended for "cunctántibus," *to persons loitering* or *tarrying*, in lieu of "cantántibus," *to persons singing:* and one MS. has "contántibus" in the very same sense, namely, *continuing* or *tarrying:* but, however good these lections may be, they are not supported by sufficient authority.

76. juníperi grávis úmbra, *the shadow of the juniper, noxious.* To sit under a juniper in the day time is extremely pleasant and wholesome, owing to the singularly grateful and salubrious smell which exhales from this tree; but after nightfall the shade of the juniper, in common with that of all other trees, is unwholesome, because the leaves give out azotic gas, a sort of air totally incapable of supporting animal life: a person is besides apt to become hoarse, and to contract rheumatic pains by sitting long under any tree whatever, after sun-set.

77. sáturæ capéllæ, *ye full* or *sated kids.* The poet concludes his Bucolics by representing himself under the mean character of a goatherd; and by using the adjective "sátur," he seems to imply that he has spent enough of time in writing Pastorals.

END OF THE BUCOLICS.

PARSING

OF

THE FIRST THREE LINES OF THE FIRST ECLOGUE:

BEING

A SPECIMEN OF THE RIGHT MODE OF PARSING.*

☞ THE RULES ARE THOSE OF THE ETON GRAMMAR.

Line 1. *Títyre* is the vocative case singular of the noun substantive proper of the second declension and masculine gender, *hic Títyrus, hújus Títyri,* Tityrus; the name of a shepherd, signifying (according to some) "securely at ease," but (according to others) "a satyr," or "a goat," or "a reed." This word has here no adjective, pronoun, nor participle agreeing with it; nor any substantive in apposition with it: but is the anteponent to *tu.* The Rule for its gender is, *Própria quæ máribus tribuúntur máscula dícas, ut sunt Divórum; Mars, Bácchus, Apóllo: virórum; ut Cáto, Virgílius, Títyrus:—tu* is the nominative case singular of the personal pronoun, a substantive of all genders, *tu,* thou, *túi,* of thee: it has *Títyre* for its anteponent, and (in apposition with the participle *recúbans*) is the nominative to *meditáris* of the next verse: the pronoun *tu* is here expressed for the sake of emphasis, forming a contrast with *nos* of line 3:—*pátulæ* is the genitive case singular, feminine gender, of the adjective of three terminations and no articles, *pátulus, pátula, pátulum,* expansively open or broad spreading; to agree with its substantive *fági* in gender, number, and case: the Rule for the concord is, *Adjectíva, participia, et pronómina, cum substantívo, génere, número, et cásu, concórdant: ut, rára ávis, nígro cýcno, pátulæ fági.* The comparative and superlative degrees of comparison of *pátulus* are formed by *mágis,* more, and *váldè* or *máximè,* very or most:—*récubans* is the nominative case singular, masculine gender, of the present participle (*hic, hæc, hoc récubans, hújus recubántis,* reclining) of the neuter verb of the first conjugation, *récubo, récubas, recúbui, recubáre, recubándi, recubándo, recubándum, recúbitum, recúbitu, recúbans, recubitúrus,* I recline or loll; a compound of the inseparable preposition *re-,* with the simple neuter verb *cúbo,* I lie down; to agree with its substantive (the personal pronoun, *tu*) in gender, number, and case, in conformity with the second concord, *Adjectíva, participia, &c.* The Rule for the preterite of the simple verb, is, *As in presénti perféctum fórmat in -ávi, &c. déme lávo, lávi, &c. átquè cúbo, cúbui:* and the Rule for the supine is, *Quod dat -ui dat -itum; ut, dómui, dómitum, cúbui, cúbitum.* The Rule for the preterite of the compound verb is, *Præterítum dat ídem símplex et compositívum:* and for the supine, *Compósitum ut símplex formátur quódque supínum:—sub* is a preposition serving (both) to the accusative, and to the ablative case: namely, to the accusative when the signification is "prior to" or "before;" but to the ablative, when the signification is "under" or "beneath." It here governs *tégmine* in the ablative case, the signification being, "beneath:"—*tégmine* is the ablative case singular of the noun substantive common, of the third declension and neuter gender, *hoc tégmen, hújus tégminis,* a roof or cover, a canopy or an awning: governed by the preposition *sub,* and has no adjective, pronoun, nor participle agreeing with it; nor any substantive in apposition with it: but, being the former of two substantives of different signification coming together, is followed by *fági* in the genitive case. The Rule for the gender of *tégmen* is part of the second Exception to the third Special Rule: *Est neutrále génus signans rem non animátam nómen in -a, ut, probléma; -en, ut ómen, óminis, tégmen, tégminis:—fági* is the genitive case singular of the noun substantive, (appellative of a tree,) *hæc fágus, hújus fági,* a beech-tree; after the substantive *tégmen,* being the latter of two substantives of different signification coming together; *Quùm dúo substantíva divérsæ significatiónis concúrrunt, postérius in genitívo pónitur: ut, ámor númmi, tégmine fági:* and has the adjective *pátulæ* agreeing with it in gender, number and case; namely, the feminine gender, the singular number, and the genitive case. The Rule for the gender of *fágus,* is, *Appellatíva árborum érunt muliébria; ut, álnus,* an alder; *fágus,* a beech-tree.

Line 2. *silvéstrem* is the accusative case singular, feminine gender, of the adjective of three articles, and of two or of three terminations; *hic et hæc silvéstris, hoc silvéstre; vèl, hic silvéster, hæc silvéstris, hoc silvéstre,* woody or sylvan: to agree with its substantive *Músam* in gender, number, and case, conformably to the Second Rule of Concord, *Adjectíva, participia, et pronómina, cum substantívo, génere, número, et cásu concórdant: ut, rára ávis; nigro cýcno, silvéstrem Músam.* The adjective *silvéster vèl silvéstris*

* A most wretched method prevails in many of the public, and most of the private, schools of this realm; and which is now so rivetted by custom, as to be (like every other bad habit) almost incapable of reform. The Reverend William Mellard defends it with all his might and strength, and so do many others: but what of that? And yet Mr. Mellard is very far from being a despicable parser.

is one of eleven,* declined after the third declension of substantives, which have the nominative and the vocative cases singular in *-er* or *-is:* its signification admits not well of degrees of comparison; hence it is not compared.—*ténui* is the ablative case singular, feminine gender, of the adjective of two terminations and three articles; *hic et hæc ténuis, hoc ténue,* slender or slim: to agree with its substantive *avénâ* in gender, number, and case; agreeably to the Second Rule of Concord: *Adjectíva, participia, et pronómina, &c.* This adjective forms its comparison regularly, making *hic et hæc tenúior, hoc tenúius,* slenderer or more slender, in the comparative degree; and *tenuíssimus, tenuíssima, tenuíssimum,* slenderest or most slender, in the superlative degree. In quantity, *ténuis* is a tribrach or word of three short syllables; but in poetry it is often found, for example in verse 180 of the second Book of the Georgics, a trochee; that is, a long syllable followed by a short: and this is effected by the conversion of *u* into *v*, or into our *w;* whence, instead of *ténuis,* the right pronunciation in those instances is *ténvis* or *ténwis:—Músam* is the accusative case singular, of the noun substantive common, of the first declension and feminine gender, *hæc Músa,* a Muse or song; genitive, *hújus Músæ,* of a Muse or song; governed by the deponent verb *meditáris,* agreeably to the Fourth Rule relating to the construction of verbs: *Vérba transitíva cujuscúnque géneris, sivè activi, sivè deponéntis, sivè communis, éxigunt accusatívum: ut, percontatórem fúgito; Músam meditáris. Músam* has the adjective *silvéstrem* agreeing with it in the three requisites of concord between an adjective and substantive: and the Rule for its gender is the First Special Rule; *Nómen non créscens genitívo; ceù, cáro cárnis, cápra cápræ, Músa Músæ, génus est muliébre:—meditáris* is the second person singular of the present of the indicative of the deponent verb of the first conjugation, *méditor, meditáris vèl meditáre, meditátus sum vèl fúi, meditári, meditándi, meditándo, meditándum, meditátum, meditátu, méditans, meditatúrus, meditátus, meditándus,* I meditate or muse, I bethink or excogitate, I tune or trill; and has for its nominative case the pronoun *tu,* expressed (for the sake of émphasis) in the verse preceding this; with which nominative it agrees in number and in person, consistently with the First Rule of Concord: *Vérbum personále concórdat cum nominatívo número et persónâ: ut, est vía; tu meditáris.* This verb governs *Músam* in the accusative case, agreeably to the construction of verbs transitive; and it admits *avénâ* after it in the ablative case, by the Rule; *Quódvis vérbum admíttit ablatívum significántem instruméntum, aùt caúsam, aùt módum actiónis: ut, hi jáculis se deféndunt; tu Músam meditáris avénâ.* The Rule for the preterperfect tense of *méditor,* is, *Vérba in -or admíttunt ex posterióre supíno prætéritum, vérso -u per -us, et sum consociáto vèl fúi.* Verbs deponent are declined like the passive voice of verbs in *-o,* but with gerunds, supines, and participles: and it is to be remarked that the participle in *-tus* has often a passive, although more frequently an active signification.* Thus, in the ninth Eclogue, verse 53, the participle *oblítus* of the deponent verb *oblíviscor* is used passively:—*avénâ* is the ablative case singular of the noun substantive common of the first declension and feminine gender, *hæc avéna,* an oat or oaten straw, *hújus avénæ,* of an oat or oaten straw: after the verb *meditáris,* being expressive of the instrument whereby the action implied in that verb is effected: *Quódvis vérbum admíttit ablatívum significántem instruméntum, &c.* This noun has the adjective *ténui* agreeing with it in the three requisites of concord between an adjective and substantive: and the Rule for its gender is the First Special Rule: *Nómen non créscens genitivo; ceù, cáro cárnis, avéna avénæ, génus est muliébre.* Although the primitive meaning of *avéna* be "oat or oaten pipe," yet it also signifies any "pipe or tube" resembling a straw; particularly a single-handed flageolet; which is a little wind-instrument of wood, furnished with one hole behind for the thumb, and either three or four holes above, for the fingers: the musician who plays on this instrument, inflates it at the end, where, by a peculiar contrivance, called a whistle-piece, the air blown into the tube sounds more or less shrilly, and modulations are produced by the motion of the fingers and thumb closing and opening the holes. A skilful performer can play very sweetly and with great softness on a pipe of this simple construction.

Line 3. *nos* is the nominative case plural of the substantive pronoun of all genders, *égo, I, méi,* of me; and has for anteponent, *Meliboéus átquè álii pastóres,* understood: it is the nominative to *líquimus,* and has no adjective, pronoun, nor participle agreeing with it; nor substantive in apposition with it. *Nos* is here expressed for the sake of émphasis, being contrasted with *tu,* the nominative to *meditáris:—pátriæ* is the genitive case singular, of the noun substantive common, of the first declension and the feminine gender, *hæc pátria, hújus pátriæ,* one's native country; being the latter of two substantives (whereof *fines* is the former) of different signification coming together: *Quùm dúo substantíva divérsæ significatiónis concúrrunt, postérius in genitívo pónitur: ut, ámor núnmi,* the love of money; *pátriæ fines,* the limits of our country: *pátriæ* has no adjective, pronoun, nor participle (expressed) agreeing with it; nor

* See the notes on the declension of adjectives in my Edition of the Eton Latin Grammar; an Edition in which are given not only the quantity of every syllable, and the accentuation of every individual word, English as well as Latin; but also many highly select and very useful annotations.

any substantive in apposition with it. The Rule for its gender is, *Nómen non créscens genitivo; ceù, cáro cárnis, pátria pátriæ, génus est muliébre:—fines* is the accusative case plural of the noun substantive common, of the third declension and of the doubtful gender, *hic vèl hæc finis, hújus finis*, an end, a limit or boundary; governed by the transitive verb *linquimus: Vérba transitiva, cujuscúnque géneris, sivè activi, sivè deponéntis, sivè commúnis, éxigunt accusativum: ut, percontatórem fúgito*, flee an inquisitive person; *fines linquimus*, we are leaving the limits: *fines* has no adjective, pronoun, nor participle, agreeing with it; nor any substantive in apposition with it; but governs *pátriæ* in the genitive case, being the former, and *pátriæ* the latter of two substantives of different signification coming together. The Rule for the gender of *finis* is contained in the Third Exception to the First Special Rule for the Genders of Nouns: *Incérti géneris sunt tálpa, et dáma, canális, et cýtisus, bálanus, chánis, finis*, &c.:—*et* is a copulative conjunction, signifying "and;" here it couples the accusative *árva* with the accusative *fines: Conjunctiónes copulativæ símiles ásus, módos, et témpora conjúngunt: ut, Xenophóntem et Platónem*, Xénophon and Plato; *fines et árva*, limits and fields:—*dúlcia* is the accusative case plural, neuter gender, of the adjective of two terminations and three articles, *hic et hæc dúlcis, hoc dúlce*, sweet, agreeable, pleasant; forming its comparison regularly, and making *hic et hæc dúlcior, hoc dúlcius*, sweeter or more pleasant, in the comparative degree; and *dulcíssimus, dulcíssima, dulcíssimum*, sweetest or most pleasant, in the superlative degree: to accord with its substantive *árva* in gender, number and case: consentingly with the Second Rule of Concord: *Adjectiva, participia, et pronómina, cum substantivo, génere, número, et ásu concórdant:* ut, *rára ávis*, a scarce bird; *dúlcia árva*, sweet or pleasant fields:—*línquimus* is the first person plural of the present of the indicative, active,* of the simple verb of two voices, of the third conjugation, *línquo, línquis, líqui, línquere, linquéndi, linquéndo, linquéndum, lictum, lictu, línquens, lictúrus; línquor, línqueris vèl línquere, lictus sum vèl fui, línqui, lictus, linquéndus*, I leave and am left; having for its nominative case the pronoun *nos*, with which it agrees in number, and in person; conformably to the First Rule of Concord: *Vérbum personále concórdat cum nominativo, número et persóna: ut, est via*, the way is; *nos línquimus*, we leave: and governing *árva* in the accusative case, this noun being the object to which the action of the verb is directed. Rule; *Vérba transitiva, &c.* The Rule for the preterperfect tense active of *línquo* is, *Quo fit -qui: ut, línquo líqui;* and for the supine, *A rúmpo rúpi, rúptum; líqui quóquè, lictum;* and for the preterite passive, *Vérba in -or admíttunt ex posterióre supíno prætéritum, vérso -u per-us, et sum consociáto vèl fui: ut, à léctu, léctus sum vèl fui; à lictu, lictus sum vèl fui:—árva* is the accusative case plural, of the noun substantive common, of the second declension and the neuter gender, *hoc árvum, hújus árvi*, a tilled field; governed by the transitive verb *linquimus:* Rule; *Vérba transitiva cujuscúnque géneris, sivè activi, sivè deponéntis, sivè commúnis éxigunt accusativum:* ut, *percontatórem fúgito*, shun an inquisitive man; *línquimus árva*, we are leaving our fields: and has the adjective *dúlcia* agreeing with it in gender, in number, and in case, consentingly with the Second Rule of Concord, *Adjectiva, participia, &c.* The Rule for the gender of *árvum* is, *Omne quod éxit in -um, seù Graécum, sivè Latinum, est génus neútrum.* Construing *línquimus* in the first member of the sentence, we must understand it again in the second; thus, *nos línquimus fines pátriæ et (nos línquimus) dúlcia árva:* else *árva* might be said to be in the accusative case, because coupled with *fines* by the conjunction *et;* by the Rule, *Conjunctiónes copulativæ símiles ásus conjúngunt.* Besides *árvum, árvi*, a noun neuter, we often meet with *árvus, árvi*, of the masculine gender: both words appear to be derived from *áro*, I till or cultivate; and the signification of both nouns is the same, namely, "arable land" or "a field in a state of cultivation," but more especially where there is no standing crop.

MANNER OF DECLINING EXEMPLIFIED IN THE LAST LINE NOW PARSED.

Eclogue I, Line 3. *nos.*] Singular number: nominative, *égo*, I; genitive, *méi*, of me; dative, *mihi*, to me; accusative, *me*, me; vocative, wanting; ablative, à *me*, from or by me: Plural Number: nominative, *nos*, we; genitive, *nóstrûm vèl nóstri*, of us; dative, *nóbis*, to us; accusative, *nos*, us; the vocative, wanting; ablative, à *nóbis*, by or from us.

pátriæ.] Singular Number: nominative, hæc *pátria*, one's native country; genitive, hújus *pátriæ*, of one's native country; dative, huic *pátriæ*, to one's native country; accusative, hanc *pátriam*, one's native country; vocative, O *pátria*, O native country; ablative, ab hâc *pátriâ*, from one's native country. This noun has no plural number.

fines.] Singular Number: nominative, hic vèl hæc *finis*, a limit or boundary; genitive, hújus *finis*, of a limit or boundary; dative, huic *fini*, to a limit or boundary; accusative, hunc vèl hanc *finem*, a limit or boundary; vocative, O *finis*, O limit or boundary; ablative, ab hôc vèl hâc *fine* vèl *fini*, from a limit or boundary. Plural Number: nominative, hi vèl hæ *fines*, limits or boundaries; genitive, hórum vèl hárum *finium*, of limits or boundaries; dative, his *finibus*, to limits or boundaries; accusative, hos vel has *fi-*

* Verbs transitive in *-o* have two voices, *viz.* the active and the passive: it is therefore right, both in parsing, and in declining, to accustom the pupil to view such verbs in their whole bearing at once.

nes, limits or boundaries; vocative, O *fines*, O limits or boundaries; ablative, ab his *finibus*, by or from limits or boundaries.

et.] A conjunction, undeclined.

dúlcia.] Singular Number: nominative, hic et hæc *dúlcis*, a sweet man or woman, hoc *dúlce*, a sweet thing; genitive, hújus *dúlcis*, of a sweet person, or thing; dative, huic *dúlci*, to a sweet person, or thing; accusative, hunc et hanc *dúlcem*, a sweet person, hoc *dúlce*, a sweet thing; vocative, O *dúlcis*, O sweet person, et, O *dúlce*, O sweet thing; ablative, ab hôc, hâc, hôc *dúlci*, by a sweet person or thing. Plural Number: nominative, hi et hæ *dúlces*, sweet persons, hæc *dúlcia*, sweet things; genitive, hórum, hárum, hórum *dúlcium*, of sweet persons or things; dative, his *dúlcibus*, to sweet persons or things; accusative, hos et has *dúlces*, sweet persons, hæc *dúlcia*, sweet things; vocative, *O dúlces*, O sweet persons, et, O *dúlcia*, O sweet things; ablative, ab his *dúlcibus*, by or from sweet persons or things. The Comparative Degree: hic et hæc *dúlcior*, a sweeter person, hoc *dúlcius*, a sweeter thing: declined like *mélior*, better. Superlative Degree: *dulcíssimus*, the sweetest man, *dulcíssima*, the sweetest woman, *dulcíssimum*, the sweetest thing: declined like *bónus*, good.

línquimus.] Active Voice: Indicative Mood: present tense, *égo línquo*, I leave; tu *línquis*, thou leavest; ille *línquit*, he leaves; nos *línquimus*, we leave; vos *línquitis*, ye leave;ílli *línquunt*, they leave: preter-imperfect tense, *égo linquébam*, I was leaving; tu *linquébas*, thou wast leaving; ille *linquébat*, he was leaving; nos *linquebámus*, we were leaving; vos *linquebátis*, ye were leaving;ílli *linquébant*, they were leaving: preter-perfect tense, *égo líqui*, I left; tu *liquísti*, thou leftest; ille *líquit*, he left; nos *líquimus*, we left; vos *liquístis*, ye left;ílli *liquérunt vèl liquére*, they left: preter-pluperfect tense, *égo líqueram*, I had left; tu *líqueras*, thou hadst left; ille *líquerat*, he had left; nos *liquerámus*, we had left; vos *liquerátis*, ye had left;ílli *líquerant*, they had left: future tense, *égo línquam*, I shall leave; tu *línques*, thou wilt leave; ille *línquet*, he will leave; nos *linquémus*, we shall leave; vos *linquétis*, ye will leave;ílli *línquent*, they will leave. Imperative Mood: no first person singular: second person singular, *línque vèl línquito* tu, leave thou; third person singular, *línquat vèl línquito* ille, let him leave: — first person plural, *linquámus* nos, let us leave; second person plural, *linquite vèl linquitóte* vos, leave ye; third person plural, *línquant vèl linquúnto* illi, let them leave. Potential Mood: present tense, *égo línquam*, I may leave; tu *línquas*, thou mayest leave; ille *línquat*, he may leave; nos *linquámus*, we may leave; vos *linquátis*, ye may leave;ílli *línquant*, they may leave; preter-imperfect tense, *égo línquerem*, I might leave; tu *línqueres*, thou mightest leave; ille *línqueret*, he might leave; nos *linquerémus*, we might leave; vos *linquerétis*, ye might leave; ílli *línquerent*, they might leave: preter-perfect tense, *égo líquerim*, I may have left; tu *líqueris*, thou mayest have left; ille *líquerit*, he may have left; nos *liquérimus*, we may have left; vos *liquéritis*, ye may have left; ílli *líquerint*, they may have left: preter-pluperfect tense, *égo liquíssem*, I would have left; tu *liquísses*, thou wouldest have left; ille *liquísset*, he would have left; nos *liquissémus*, we would have left; vos *liquissétis*, ye would have left; ílli *liquíssent*, they would have left: future tense, *égo líquero*, I shall have left; tu *líqueris*, thou wilt have left; ille *líquerit*, he will have left; nos *liquerímus*, we shall have left; vos *liquerítis*, ye will have left; ílli *líquerint*, they will have left. The Subjunctive Mood is declined like the Potential. Infinitive Mood, present and preter-imperfect tense, *línquere*, to leave; preter-perfect and preter-pluperfect tense, *liquísse*, to have left; future tense, *lictúrum ésse*, to be about to leave. Gerunds, *linquéndi*, of leaving; *linquéndum*, leaving; *linquéndo*, in leaving. Supines: first, *lictum*, to leave; second, *lictu*, to be left. Participles: present, hic, hæc, hoc *línquens*, genitive, hújus *linquéntis*, a person or thing leaving; future, *lictúrus*, *lictúra*, *lictúrum*, about to leave. Passive Voice: Indicative Mood: present tense, *égo línquor*, I am left; tu *línqueris vèl línquere*, thou art left; ille *línquitur*, he is left; nos *línquimur*, we are left; vos *linquímini*, ye are left; ílli *linquúntur*, they are left: preter-imperfect tense, *égo linquébar*, I was left; tu *linquebáris vèl linquebáre*, thou wast left; ille *linquebátur*, he was left; nos *linquebámur*, we were left; vos *linquebámini*, ye were left; ílli *linquebántur*, they were left: preter-perfect tense, *égo lictus sum vèl fúi*, I have been left; tu *lictus es vèl fuísti*, thou hast been left; ille *lictus est vèl fúit*, he has been left; nos *licti súmus vèl fúimus*, we have been left; vos *licti éstis vèl fuístis*, ye have been left; ílli *licti sunt vèl fuérunt vèl fuére*, they have been left: preter-pluperfect tense, *égo lictus éram vèl fúeram*, I had been left; tu *lictus éras vèl fúeras*, thou hadst been left; ille *lictus érat vèl fúerat*, he had been left; nos *licti erámus vèl fuerámus*, we had been left; vos *licti erátis vèl fuerátis*, ye had been left; ílli *licti érant vèl fúerant*, they had been left: future tense, *égo línquar*, I shall be left; tu *linquéris vèl linquére*, thou wilt be left; ille *linquétur*, he will be left; nos *linquémur*, we shall be left; vos *linquémini*, ye will be left; ílli *linquéntur*, they will be left. Imperative Mood: no first person singular: second person, *línquere vèl línquitor* tu, be thou left; third person, *linquátur vèl línquitor* ille, let him be left; first person plural, *linquámur* nos, let us be left; second person, *linquímini vèl linquíminor* vos, be ye left; third person, *linquántur vèl linquúntor* ílli, let them be left. Potential Mood: present tense, *égo línquar*, I may be left; tu *linquáris vèl linquáre*, thou mayest be left; ille *linquátur*, he may be left; nos *linquámur*, we may be left; vos *linquámini*, ye may left; ílli *linquántur*, they may be left: preter-imperfect tense, *égo línquerer*, I might be left; tu *linqueréris vèl linquerére*, thou mightest be left; ille *linquerétur*, he might be left; nos *linquerémur*, we might be left; vos *linquerémini*, ye might be left; ílli *linquerèntur*, they might be left; preter-perfect tense, *égo lictus sim vèl fúerim*, I may have been left; tu *lictus sis vèl fúeris*, thou mayest have been left; ille *lictus sit vèl fúerit*, he may have been left; nos *licti símus vèl fuérimus*, we may have been left; vos *licti sítis vèl fuéritis*, ye may have been left; ílli *licti sint vèl fúerint*, they may have been left: preter-pluperfect tense, *égo lictus éssem vèl fuíssem*, I might have been left; tu *lictus ésses vèl fuísses*, thou mightest have been left; ille *lictus ésset vèl fuísset*, he might have been left; nos *licti essémus vèl fuissémus*, we might have been left; vos *licti essétis vèl fuissétis*, ye might have been left; ílli *licti éssent vèl fuíssent*, they might have been left: future tense, *égo lictus éro vèl fúero*, I shall have been left; tu *lictus éris vèl fúeris*, thou wilt have been left; ille *lictus érit vèl fúerit*, he will have been left; nos *licti érimus vèl fuerímus*, we shall have been left; vos *licti éritis vèl fueritis*, ye will have been left; ílli *licti érunt vèl fúerint*, they will have been left. The Subjunctive Mood is declined like the Potential. Infinitive Mood: present and preter-imperfect tense, *línqui*, to be left; preter-perfect and preter-pluperfect tense, *lictum ésse vèl fuísse*, to have been left; future tense, *lictum íri*, to be about to be left. Past participle, *lictus*, *licta*, *lictum*, left; future participle in -dus, *linquéndus*, *linquénda*, *linquéndum*, that ought to be left, or that must be left.

árva.] Singular Number: nominative, hoc *árvum*, a field; genitive, hújus *árvi*, of a field; dative, huic *árvo*, to a field; accusative, hoc *árvum*, a field; vocative, O *árvum*, *O* field; ablative, ab hôc *árvo*, from or by a field: Plural: nominative, hæc *árva*, fields; genitive, horum *árvorum*, of fields; dative, his *árvis*, to fields; accusative, hæc *árva*, fields; vocative, O *árva*, O fields; ablative, ab his *árvis*, by or from fields.

END.

LEXICON

OR

VOCABULARY OF ALL THE WORDS

WHICH OCCUR IN THE

ECLOGUES OF VIRGIL.

A

A, *a preposition governing the ablative case, and used before a consonant only.*
by
from
against, vii, 6

ab,
a preposition governing the ablative case; used before vowels, and frequently before consonants, with the exception, perhaps, of v, x, *and* z: *in signification,* ab *differs little or nothing from* à.
by
from
after or *next to*, v, 49

abdúco, abdúxi, abdúctum, abdúcere,
a verb active of the third conjugation, compounded of the preposition à *or* ab, *and the simple transitive verb* dúco, *I lead.*
I lead away
I carry off to possess

ábeo, abívi *vel* ábii, ábitum, abíre,
a verb neuter, irregular, of the fourth conjugation; compounded of the preposition à *or* ab, *and the simple neuter verb, irregular,* éo, *I go.*
I go away or *depart*

ábies, abíetis *vel* ábjetis,
a noun substantive common, appellative of a tree, of the third declension and feminine gender.
a fir tree

ábsum, ábfui, abésse, abfutúrus,
a verb irregular; compounded of the preposition à *or* ab, *and the substantive verb* sum, *I am.*
I am absent or *away*

abúndans, abundántis,
a participle present, of all genders, from the neuter verb of the first conjugation, abúndo, *I abound.*
abounding in
overflowing with

àc,
a copulative conjunction.
and

acánthus, acánthi,
a noun substantive common (the name of a plant) of the second declension and masculine gender.
bearsfoot or *brankursin*, iii, 45
acácia or *Ægyptian sweet-thorn*, iv, 20

accípio, accépi, accéptum, accípere,
a verb active of the third conjugation, compounded of the preposition ad, *and the simple active verb* cápio, *I take.*
I receive or *I accept of*, vi, 69, viii, 11
I become a partaker of, iv, 15

ácer, ácris, ácre, *vel*, ácris, ácris, ácre,
an adjective of the third declension of substantives, of two, or of three terminations.
sharp or *pungent*
fierce or *bold*, x, 56

AC

Achílles, Achíllis, *vocative*, Achílle,
a noun proper, of the third declension and masculine gender.
Achíllës,
a Greek warrior, son of Péleus king of Théssaly, by the goddess Thetis.

Actaéus, Actaëa, Actaëum,
a noun adjective proper; derived (probably) from Acte, *an ancient name of Attica.*
Actéan or *Attic*
craggy or *bordering on the shore*

acútus, acúta, acútum,
a noun adjective of three terminations.
sharp or *pointed*

ad,
a preposition governing the accusative case.
to
at
beside or *near*, vi, 64

áddo, áddidi, ádditum, áddere,
a verb active of the third conjugation, compounded of the preposition ad, *and the simple active verb of the first conjugation,* do, *I give.*
I add

ádeò,
an adverb.
so or *to that degree*, i, 12
so very, ii, 25
so great, iv, 11
moreover or *besides*, ix, 59

ádhùc,
an adverb.
as yet or *hitherto*

adjúngo, adjúnxi, adjúnctum, adjúngere,
a verb active of the third conjugation, compounded of the preposition ad, *and the simple active verb* júngo, *I join.*
I conjoin or *I join to*

admóneo, admónui, admónitum, admonére,
a verb active of the second conjugation, compounded of the preposition ad, *and the simple transitive verb* móneo, *I advise.*
I warn, *admonish*, or *put in mind*

admóveo, admóvi, admótum, admovére,
a verb active of the second conjugation, compounded of the preposition ad, *and the simple transitive verb* móveo, *I move.*
I admove or *apply unto*

adóleo, adólui *et* adolévi, adúltum, adolére,
a verb active of the second conjugation, compounded of the preposition ad, *and the simple neuter verb* óleo, *I savour or scent.*
I cause to blaze or *burn*

Adónis, Adónidis,
a noun proper, of the third declension and masculine gender.

Adónis,
a most beautiful youth, son of Cínyras king of Cyprus, by his own daughter Myrrha.

adspício, adspéxi, adspéctum, adspícere,
a verb active of the third conjugation, compounded of the preposition ad, *to, and the simple transitive verb obsolete,* spécio, *I view* or *behold.*
I look
I behold or *see,* vii, 8

ádsum, ádfui, adésse, adfutúrus,
a verb neuter, irregular; compounded of the preposition ad, *and the substantive verb* sum, *I am.*
I am present or *at hand*

ádvena, ádvenæ,
a noun substantive common, of the first declension, and of the masculine and also feminine gender.
a new-comer, a stranger, a foreigner

advéntus, advéntûs,
a noun common, of the fourth declension and masculine gender.
an arrival or *approach*

advérsus, advérsa, advérsum,
an adjective of three terminations, or the past participle of the verb advérto, *I turn to.*
adverse, hostile, opposite

aéger, aégra, aégrum,
a noun adjective of three terminations.
sick, ailing in health, unwell

Ægle, Ægles,
a noun proper, of the first declension, and feminine gender.
Æglë,
one of the Naïds, daughter of the Sun, by Neæra.

Ægon, Ægónis,
a noun proper, of the third declension and the masculine gender.
Ægon,
a wealthy shepherd.

æquíparo, æquiparávi, æquiparátum, æquiparáre,
a verb active, of the first conjugation; compounded of the adjective aéquus, *equal or level, and the simple verb transitive* páro, *I prepare.*
I equal, I match, or *I vie with*

aéquor, aéquoris,
a noun substantive common, of the third declension and neuter gender.
any level surface
the sea, viii, 7
a lake, or *sheet of water,* ix, 57

aéquus, aéqua, aéquum,
a noun adjective of three terminations.
equal, even, level
just or *right,* v, 4

áër, áëris,
a noun substantive common, of the third declension and masculine gender; making áëra *in the accusative case singular; a Greek word.*
the air or *atmosphere*

äérius, äéria, äérium,
a noun adjective of three terminations.
äérial or *airy*
high or *lofty,* i, 59, viii, 59

æs, aéris,
a noun substantive common, of the third declension and neuter gender.
brass, v, 90
money, i, 36

aéstas, æstátis,
a noun substantive common, of the third declension and feminine gender.
summer

aéstus, aéstûs,
a noun common, of the fourth declension and masculine gender.
raging heat

aétas, ætátis,
a noun common, of the third declension, and feminine gender.
age or *an age*
time or *old age,* ix, 51

aéther, aétheris,
a noun common, of the third declension, and masculine gender; making aéthera *in the accusative case singular: a Greek word.*
the air, atmosphere, or *sky*

Æthiops, Æthíopis,
a noun gentile, of the third declension, and masculine gender.
an Æthiópian, a negro or *blackmoor*
☞ Properly speaking, *Æthiops* is an adjective of one termination, *hic, hæc, hoc, Æthiops,* Ethiópian, that is, of or belonging to Æthiópia.

aévum, aévi,
a noun common, of the second declension and neuter gender.
an age
a whole life-time or *an eternity,* x, 43

Afer, Afri,
a noun gentile, of the second declension, and of the masculine gender.
an African
☞ Properly speaking, *Afer* is a noun adjective of three terminations, namely, *Afer, Afra, Afrum,* African, that is, of or belonging to Africa.

Aganíppe, Aganíppes,
a noun proper, of the first declension and feminine gender.
Aganíppë,
a fountain of Bœótia.

agéllus, agélli,
a noun common, of the second declension, and masculine gender; diminutive.
a little field or *farm*

ager, ágri,
a noun common, of the second declension and masculine gender.
a field, a manor, land, country

aggrédior, aggréssus sum, aggredi,
a verb deponent, and transitive, of the third conjugation, compounded of the preposition ad, *to, and the simple deponent intransitive verb* grádior, *I step* or *march.*
I go forward to or *aspire at,* iv, 48
I seize on, vi, 18
I accost or *assail,* viii, 103
I enterprize or *attempt*

aggréssus, aggréssa, aggréssum,
the past participle of aggrédior, *which see.*
having come up to or *seized on*

ágna, ágnæ,
a noun substantive common, of the first declension and feminine gender.
a ewe-lamb

ágnus, ágni,
a noun common, of the second declension and masculine gender.
a lamb or *he-lamb*

ágo, égi, áctum, ágere,
a verb active of the third conjugation.
I drive or *push onward*
I am doing, ix, 37
I proceed with, ix, 66

agréstis, agréstis, agréste,
an adjective of two terminations.
rustic or *pertaining to the country*

agrícola, agrícolæ,
a noun substantive common, of the first declension, and of the masculine and also feminine gender.
a husbandman or *farmer*

ah !
an interjection.
ah ! alas

ála, álæ,
a noun substantive common, of the first declension and feminine gender.
a wing

álacer *vel* álacris, álacris, álacre,
a noun adjective of three or of two terminations, declined after the third declension of substantives.
brisk, cheerful, gaysome, joyful

álbus, álba, álbum,
an adjective of three terminations.
white by nature
hoary or *silvercolored,* vii, 38

Alcídes, Alcídæ,
a noun proper, of the first declension, and the masculine gender.
Alcídës or *Hérculës,*
a son of Jupiter by Alcména, a daughter of Eléctryon king of Argos.

Alcímedon, Alcimedóntis,
a noun proper, of the third declension and the masculine gender; a Greek name.
Alcímedon,
a skilful carver so called.

Alcíppe, Alcíppes,
a noun proper, of the first declension and feminine gender.
Alcíppë,
the name of a woman.

Alcon, Alcónis,
a noun proper, of the third declension and the masculine gender; of Greek origin.
Alcon,
a famous archer of Crete.

Aléxis, Aléxeos *vel* Aléxis,
a noun proper, of the third declension and the masculine gender.
Aléxis,
the name of a pretty boy.

álga, álgæ,
a noun common, of the first declension and feminine gender.
sea-weed or *sea-wrack, kelp*

álibì,
an adverb of place.
elsewhere or *in another place*

aliénus, aliéna, aliénum,
an adjective of three terminations.
belonging to another, foreign
strange or *hireling,* iii, 5

áliò,
an adverb of place.
to another spot or *situation*

áliquà,
an adverb of manner.
in some way or *other*

áliquis, áliqua, áliquid *vel* áliquod,
an indefinite pronoun, compounded of álius, *another, and* quis, *who* or *what?*
some one or *other* person or thing

áliquot,
an adjective undeclined.
some few

álius,ália, áliud, *genitive,* alíus,
an adjective pronoun.
another; in the plural, *other*

állium, állii,
a noun common, of the second declension and of the neuter gender.
garlic

álloquor, allocútus sum, álloqui,
a verb deponent, and transitive, of the third conjugation, compounded of the preposition ad, *to, and the simple deponent verb* lóquor, *I speak.*
I accost or *I appeal to*

álmus, álma, álmum,
an adjective of three terminations.
holy, fair, serene, calm, benign, lucid

álnus, álni,
a noun common, appellative of a tree, of the second declension and feminine gender.
an alder

Alphesiboéus, Alphesiboéi,
a noun proper, of the second declension and masculine gender.
Alphesibœus,
the name of a man, signifying *cow-finder.*

Alpínus, Alpína, Alpínum,
a noun adjective proper, of three terminations.
Alpine,
that is, of or pertaining to the Alps.

álo, álui, álitum *vel* áltum, álere,
a verb active of the third conjugation.
I nourish or *feed*
I suckle, iii, 30

altáre, altáris,
a noun substantive common, of the third declension and neuter gender.
an altar or rather *a sacrificial hearth*

álter, áltera, álterum, *genitive,* altérius,
a pronominal adjective.
the other
an other; in the plural, *other,* iv, 34, 35

altérnis,
an adverb.
interchangeably, by turns

altérnus, altérna, altérnum,
an adjective of three terminations.
alternate, one after the other
in a series or *succession*

áltiùs,
an adverb, the comparative degree of áltè, *loftily.*
more loftily, on high, at mid altitude

áltus, álta, áltum,
an adjective of three terminations.
high, lofty, stately
deep, vi, 76

ámans, amántis
the present participle of ámo, *which see.*
loving

amárus, amára, amárum,
an adjective of three terminations.
bitter, pungent
saltish or *brackish*, x, 5

Amarýllis, Amarýllidis,
a noun proper, of the third declension and feminine gender; of Greek origin.
Amarýllis,
the name of a woman, signifying *water-conduit*, or *gutter-tile.*

ámbo, ámbæ, ámbo,
an adjective plural, irregular, making in the accusative case, ámbos *vel* ámbo, ámbas, ámbo.
both of two

ámnis, ámnis,
a noun substantive of the third declension and masculine gender.
a river or *brook*

ámo, amávi, amátum, amáre,
a verb active of the first conjugation.
I love or *like*

amómum, amómi,
a noun substantive common, of the second declension and neuter gender.
amómum,
an Armenian spice or scent.
Median balsam, iv, 25
spikenard, ladies-glove, according to some, but dubiously.
☞ The amómum was a plant, in several respects, like a myrtle, but in others like a balsam, growing in Arménia, Média, and Pontus.

ámor, amóris,
a noun common, of the third declension and masculine gender.
love, affection, attachment
lust or *carnal desire*, iii, 101, 102, vi, 46, viii, 81, 85, 89
delight, vii, 21
Cupid, viii, 43, x, 29
jealousy, viii, 47
admiration or *liking*, vi, 10
fond or *anxious longing*, ix, 56

Amphíon, Amphíonis,
a noun proper, of the third declension, and the masculine gender; a Greek name.
Amphíon,
a celebrated musician, who built Bœótian Thebes, it was said, by the minstrelsy of his lyre.

amplèctor, amplexus sum, amplécti,
a verb deponent of the third conjugation.
I clasp, hug or *embrace*
I cling to

amplexus, amplexa, amplexum,
the past participle of ampléctor, *which see.*
embracing or *having embraced*

ámpliùs,
an adverb, the comparative of ámplè, *amply.*
more extensively, further

Amýntas, Amýntæ,
a noun proper, of the first declension, and the masculine gender; of Greek origin.
Amýntas,
the name of a young swain, and shepherd, signifying *helpful.*

ánima, ánimæ,
a noun common, of the first declension and feminine gender.
the soul, the breath
the air, vi, 32
a ghost, spirit or *goblin*, viii, 98

ánimus, ánimi,
a noun common, of the second declension, and of the masculine gender.
the mind or *mental faculty*
the memory, ix, 51

ánnus, ánni,
a noun common, of the second declension, and of the masculine gender.
a year
the season of the year, iii, 57

ánsa, ánsæ,
a noun common, of the first declension and feminine gender.
the ear or *handle of a jug* or *cup*

ánser, ánseris,
a noun substantive common, of the third declension and masculine gender.
a goose or *gander*
☞ There was a Latin poet of this name.

ánte,
a preposition governing the accusative case.
before

ántè,
an adverb.
before
sooner, i, 60, 62
previously or *aforehand*, ix, 15

Antígenes, Antígenis,
a noun proper, of the third declension and the masculine gender.
Antígenës,
the name of a shepherd.

antíquus, antíqua, antíquum,
an adjective of three terminations.
ancient, old

ántrum, ántri,
a noun common, of the second declension, and neuter gender.
a cave, a den, a grot or *grotto*

Aones, Aónium,
an adjective proper, of one termination, and of Greek origin, wanting the neuter gender, and found in the plural number only.
Aónian

Aónius, Aónia, Aónium,
a noun adjective proper, of three terminations.
Aónian

áper, ápri,
a noun substantive common, of the second declension and masculine gender.
a boar

ápis, ápis, *et* ápes, ápis,
a noun common, of the third declension, and feminine gender; in the genitive plural, ápum.
a bee

ápium, ápii,
a noun substantive common, of the second declension and neuter gender.
parsley
smallage

Apóllo, Apóllinis,
a noun proper, of the third declension, and the masculine gender.
Phœbus or *Apollo,*
the god of song: son of Júpiter and Latóna, born in the isle of Delos.

appáreo, appárui, appáritum, apparére,
a verb neuter of the second conjugation, compounded of the preposition ad, *and the simple neuter verb* páreo, *I appear* or *obey.*
I appear or *come into view*

aprícus, aprica, aprícum,
an adjective of three terminations.
sunny, open to the sun

ápud,
a preposition governing the accusative case.
at, near or *close by*
with or *in possession of,* iii, 62

áqua, áquæ,
a noun substantive common, of the first declension and feminine gender.
water
a river or *pool,* ix, 9

áquila, áquilæ,
a noun substantive common, of the first declension, and feminine gender.
an eagle

aquósus, aquósa, aquósum,
an adjective of three terminations.
watery, rainy

ára, áræ,
a noun substantive common, of the first declension, and feminine gender.
an altar

Aracýnthus, Aracýnthi,
a noun proper, of the second declension and masculine gender.
Aracynth,
a mountain in Greece.

Arar, Araris,
a noun proper, of the third declension, and masculine gender.
the Arar,
a river of France, now called the Soane.

arátor, aratóris,
a noun substantive common, of the third declension and masculine gender.
a ploughman

arátrum, arátri,
a noun substantive common, of the second declension and neuter gender.
a plough

árbor *vel* árbos, árboris,
a noun substantive common, of the third declension and feminine gender,
a tree

arbústum, arbústi,
a noun substantive common, of the second declension and neuter gender.
an elm plot
a corn-grove or *vineyard*

árbutus, árbuti,
a noun substantive common, of the second declension and feminine gender.
the arbute or *strawberry tree*

Arcádia, Arcádiæ,
a noun proper, of the first declension and feminine gender.
Arcádia,
a country in Peloponnésus, now called the Moréa, famous for pastures and for music.

Arcas, Arcadis,
a noun gentile, of the third declension and masculine gender; a Greek word.
an Arcádian,
☞ Properly speaking, *Arcas* is a gentile adjective of one termination.

árcus, árcûs,
a noun substantive common, of the fourth declension and masculine gender.
a bow

árdens, ardéntis,
the present participle of árdeo, *which see.*
ardent or *burning hot*

árdeo, ársi, ársum, ardére,
a verb neuter and also active, of the second conjugation.
I am on fire
I passionately love or *burn for,* ii, 1, v, 86

aréna, arénæ,
a noun substantive common, of the first declension, and feminine gender.
sand

áreo, árui, arére,
a verb neuter of the second conjugation.
I wither
I am parched or *dried up*

Arethúsa, Arethúsæ,
a noun proper, of the first declension, and feminine gender.
Arethúsa,
a nymph of Elis, who was changed into a fountain in the isle of Ortýgia, near Sýracuse in Sicily.

Argo, Argûs,
a noun proper, of the fourth declension, and of the feminine gender.
the Argo,
a ship, or rather barge, with fifty oars, in which Jason and his companions sailed to Colchis.

argútus, argúta, argútum,
an adjective of three terminations.
shrill, loud, tuneful, melodious

áries, aríetis *vel* árjetis,
a noun substantive common, of the third declension, and masculine gender.
a ram

Aríon, Aríonis,
a noun proper, of the third declension, and masculine gender.
Arion,
a celebrated musician, saved by dolphins.

arísta, arístæ,
a noun common, of the first declension and feminine gender.
the beard of corn
an ear of corn, iv, 28
a year, as some say, i, 70

Ariúsius, Ariúsia, Ariúsium,
an adjective proper, of three terminations.
Ariusian or *Arvisian, Chian,*
☞ For *Ariúsius,* several write *Arvísius;* but badly: the name of the promontory in the island of Chios, from which this adjective is derived, being *Ariúsium,* and not *Arvísium.*

árma, armórum,
a noun common, of the second declension and neuter gender, used in the plural number only.
arms or *weapons of war*

Arménius, Arménia, Arménium,
an adjective proper, of three terminations.
Armenian or *belonging to Arménia*

arméntum, arménti,
a noun common, of the second declension and neuter gender.
a herd or *drove of cattle*

ártus ártûs,
a noun common, of the fourth declension, and masculine gender.
a joint or *limb*

arúndo, arúndinis,
a noun common, of the third declension, and feminine gender.
a reed or *cane*
a musical pipe, vi, 8

árvum, árvi,
a noun common, of the second declension and neuter gender.
ploughed or *fallow land*
a field or *lawn*

arx, árcis,
a noun common, of the third declension, and feminine gender.
the top or *summit of a rock*
a citadel, tower or *fortress*
a town or *palace*, ii, 61

Ascraéus, Ascraéa, Ascraéum,
an adjective proper, of three terminations.
Ascréan, of or *belonging to Ascra*

ásper, áspera, ásperum,
an adjective of three terminations.
rough
prickly, iii, 89
sharp, x, 49

assíduè,
an adverb.
continually, perpetually, incessantly

assíduus, assídua, assíduum,
an adjective of three terminations.
continual, constant

assúrgo, assurréxi, assurréctum, assúrgere,
a verb neuter of the third conjugation, compounded of the preposition ad, *and the simple neuter verb* súrgo, *I rise.*
I rise up

Assýrius, Assýria, Assýrium,
an adjective proper, of three terminations.
Assýrian, of or *belonging to Assýria*

ástrum, ástri,
a noun common, of the second declension and neuter gender.
a star or *constellation*

àt,
a conjunction.
but

átquè,
a conjunction.
and

attíngo, áttigi, attáctum, attíngere,
a verb active, of the third conjugation, compounded of the preposition ad, *and the simple active verb* tángo, *I touch.*
I reach, I arrive at
I touch or *taste*, v, 26

attóndeo, attóndi, attónsum, attondére,
a verb active, of the second conjugation, compounded of the preposition ad, *to, and the simple active verb* tóndeo, *I shear.*
I crop, poll, mump, or *browse*

attrítus, attríta, attrítum,
the past participle of the compound transitive verb of the third conjugation, áttero, attrívi *vèl* attérui, attrítum, attérere, *I rub* or *wear down.*
worn, battered

aúdeo, aúsus sum, audére,
a verb neuter-passive of the second conjugation.
I dare, I presume or *make bold*

aúdio, audívi, audítum, audíre,
a verb active of the fourth conjugation.
I hear

aúfero, ábstuli, ablátum, auférre,
a verb transitive and irregular, compounded of the preposition à *or* ab, *from, and the simple transitive irregular verb* féro, *I bear* or *carry.*
I take away, I transport

aúra, aúras *vèl* aúræ *vèl* auráï,
a noun common, of the first declension and feminine gender.
a breeze or *gale*
a blast or *breath of wind*, ix, 58

aúreus, aúrea, aúreum,
an adjective of three terminations.
golden
cast in gold, vii, 36

aûris, aúris,
a noun common, of the third declension, and feminine gender.
the ear or *organ of hearing*

aúsim,
a verb defective.
I dare

Aúster, Aústri,
a noun proper, of the second declension, and masculine gender.
the south wind, a hurricane

aùt,
a conjunction.
either, else, or

avéna, avénæ
a noun common, of the first declension and feminine gender.
an oat
an oaten straw
a musical pipe, i, 2, x, 51

avérto, avérti, avérsum, avértere,
a verb active of the third conjugation, compounded of the preposition à, *from, and the simple active verb* vérto, *I turn.*
I turn away or *avert*
I divert or *turn*, viii, 66

B.

bácca, báccæ,
a noun common, of the first declension and feminine gender.
a berry or *any small fruit*

báccar, báccaris,
a noun common, of the third declension and neuter gender.
the herb baccar
fleabane, ploughman's nard
bennet, ladies-glove
☞ Authors are not agreed concerning the identical herb which the ancient Romans called *báccar*, but the more general opinion seems to be, that it was the *bluttária purpúrea*; but some say *digitális* or *fox-glove.*

Bácchus, Bácchi,
a noun proper, of the second declension, and masculine gender.
Bacchus,
the god of wine, son of Júpiter by Sémelë.
wine, v, 69

bárba, bárbæ,
a noun common, of the first declension and feminine gender.
the beard

bárbarus, bárbari,
a noun common, of the second declension and of the masculine gender.
a barbarian or *savage*
an alien or *a foreigner,* i, 72
☞ Properly speaking, *bárbarus* is an adjective of three terminations, *bárbarus, bárbara, bárbarum,* outlandish, barbarous or barbaric.

Bávius, Bávii,
a noun proper, of the second declension and masculine gender.
Bávius,
a wretched poet of the Augústan age.

beátus, beáta, beátum,
an adjective of three terminations, or, the past participle of the transitive verb of the first conjugation, béo, *I bless or make happy.*
happy, blessed, fortunate, favoured

béllum, bélli,
a noun common, of the second declension, and neuter gender.
war, battle, conflict

bénè,
an adverb, having mélius, *better, for its comparative degree, and* óptimè, *best, for its superlative.*
well
happily, prosperously, ix, 6
fragrantly or *sweetly,* ii, 48
safely or *with safety,* iii, 94

Biánor, Biánoris,
a noun proper, of the third declension and the masculine gender.
Biánor,
a king of Túscany, and founder of Mántua.

bíbo, bíbi, bíbitum, bíbere,
a verb active, and likewise neuter, of the third conjugation.
I drink

bínus, bína, bínum,
an adjective of three terminations.
bine or *two,* iii, 30, v, 67
both the two, ii, 42

bìs,
an adverb.
twice

bitúmen, bitúminis,
a noun common, of the third declension, and neuter gender.
bitúmen or *bítumen,*
a sort of pitchy earth.

blándus, blánda, blándum,
an adjective of three terminations.
bland, gentle, genial, kind

bónus, bóna, bónum,
a noun adjective of three terminations, having mélior, *better, for its comparative degree, and* óptimus, *best, for its superlative.*
good
gentle, v, 61
propitious or *gracious,* v, 65
auspicious or *lucky,* viii, 106
skilful, v, i

Bóreas, Bóreæ,
a noun proper, of the first declension, and the masculine gender.
Bóreas, the north wind

bos, bóvis,
a noun common, of the third declension, and of the masculine and also feminine gender; making bóum *in the genitive plural, and* bóbus *or* búbus *in the dative and ablative plural.*
an ox or *a cow*
a bull, vi, 58

brévis, brévis, bréve,
an adjective of two terminations.
short, brief

Británni, Britannórum,
a noun gentile, of the second declension and the masculine gender.
the British or *Britons*
☞ Properly speaking, *Británnus* is an adjective of three terminations, *Británnus, Británna, Británnum,* British or pertaining to Britain

bubúlcus, bubúlci,
a noun common, of the second declension and of the masculine gender.
a neat-herd, an oxherd, a herdman

bucólicon, bucólici,
a noun common, of the second declension, and of the neuter gender, making bucólicôn, *rather than* bucolicórum, *in the genitive plural; a Greek word.*
a bucolic or *pastoral poem*

búcula, búculæ,
a noun common, of the first declension and feminine gender.
a heifer or *young cow*

C.

cacúmen, cacúminis,
a noun common, of the third declension, and neuter gender.
the top, a summit or *peak*

cádo, cécidi, cásum, cádere,
a verb neuter of the third conjugation.
I fall
I alight, ix, 17

cælátus, cæláta, cælátum
an adjective of three terminations, else the past participle of the transitive verb of the first conjugation, caélo, *I grave or carve.*
carved or *embossed*
☞ Some contend for *coêlo* and *cælátus,* as though derived from the Greek adjective *koîlos,* hollow.

Caésar, Caésaris,
a noun proper, of the third declension, and the masculine gender.
Cæsar,
a surname of the Julian family, and which was assumed by their successors, as a title of kingly, or rather of imperial dignity.

caéter, caétera, caéterum,
an adjective of three terminations.
the other
the rest

cálamus, cálami,
a noun common, of the second declension and of the masculine gender.
a reed
a cane or *stalk*
a pipe, i, 10, ii, 34, v, 2, 48, vi, 69

an arrow, iii, 13

☞ In the first Eclogue, verse 10, the word *cálamus* may mean "*the style*" of piping; and in the fifth Eclogue, ver. 48, it may mean "*the art*" of playing.

cálathus, cálathi,
a noun common, of the second declension and masculine gender.
a basket, ii, 46
a crock, hamper, flagon or *cup*, v, 71

Calliopéa, Calliopéæ,
a noun proper, of the first declension, and feminine gender.
Calliopë,
one of the Muses, and mother of Orpheus.

cáltha, cálthæ,
a noun common, of the first declension and feminine gender.
the flower caltha, marigold
buphthálmus or *oxeye*
chrysánthemum
turnsole, pilewort

☞ Authors are not agreed concerning the flower which the Romans called *cáltha:* the more general opinion, however, is, that it was either *marigold* or *oxeye*. Botanists recognize a tribe of flowery herbs under this appellation.

Camoénæ, Camœnárum,
a noun appellative proper, of the first declension and feminine gender; used in the plural number only.
the Muses,
so called, it is said, from *cármen*, a song.

cámpus, cámpi,
a noun common, of the second declension, and of the masculine gender.
a plain or *field*

Cáncer, Cáncri,
a noun proper, of the second declension and masculine gender.
the Crab
one of the signs of the Zódiac.

cándidus, cándida, cándidum,
white, shining, effulgent
clothed in white, v, 56
fair, ii, 16

cánis, cánis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a dog or *bitch*

cáno, cécini, cántum, cánere,
a verb active, and likewise neuter, of the third conjugation.
I sing
I sound or *resound*, vi, 11
I praise or *celebrate*, ix, 19

cántans, cantántis,
the present participle of cánto, *which see.*
singing

cántharus, cánthari,
a noun common, of the second declension and masculine gender.
a tankard or *jug*

cánto, cantávi, cantátum, cantáre,
a verb active of the first conjugation.
I sing
I charm or *enchant*, viii, 71

cánus, cána, cánum,
an adjective of three terminations.
hoary, grey

capélla, capéllæ,
a noun common, of the first declension and feminine gender.
a female kid or *she-goat*

cáper, cápri,
a noun common, of the second declension, and of the masculine gender.
a he-goat

cápio, cépi, cáptum, cápere,
a verb active, of the third conjugation.
I take
I seize, ii, 69
I receive, viii, 39

capréolus, capréoli,
a noun common, a diminutive, of the second declension and masculine gender.
a cheveril or *young he-goat*

cápto, captávi, captátum, captáre,
a verb active of the first conjugation.
I catch or *take, I enjoy*, i, 53, ii, 8

cáptus, cápta, cáptum,
the past participle of cápio, *which see.*
taken
smitten, vi, 10
allured, vi, 59

cáput, cápitis,
a noun common, of the third declension, and neuter gender.
the head

cárduus, cárdui,
a noun common, of the second declension, and of the masculine gender.
a thistle

caréctum, carécti,
a noun common, of the second declension, and neuter gender.
a rush-bush, a sedge-plot

cármen, cárminis,
a noun common, of the third declension, and neuter gender.
a verse
a song, i, 78, v, 81, vi, 18, 25, viii, 3, ix, 21
an epitaph or *inscription*, v, 42
a tune, iii, 22, 27
a metrical prophecy, iv, 4
a charm or *spell*, viii, 67—109

cárpens, carpéntis,
the present participle of cárpo, *which see.*
cropping, plucking

cárpo, cárpsi, cárptum, cárpere,
a verb active, of the third conjugation.
I gather or *pluck*
I crop or *browse*, i, 79

cárus, cára, cárum,
an adjective of three terminations.
dear, beloved

cása, cásæ,
a noun common, of the first declension and feminine gender.
a cot, a cottage, a cabin, a hut

cáseus, cási,
a noun common, of the second declension, and of the masculine gender.
a cheese

cásia, cásiæ,
a noun common, of the first declension and feminine gender.

cassia, rosemary, lavender

Castáneus, Castánea, Castáneum,
an adjective proper, of three terminations.
Castánean, chesnut, of Castánea
☞ The feminine gender of this adjective is often used by itself, (*nux* being understood,) to signify "*a chesnut.*"

cástra, castrórum,
a noun common, of the second declension, and of the neuter gender; used chiefly in the plural number, although it has the singular, cástrum, *a castle.*
a camp, tents, any military station

cástus, cásta, cástum,
an adjective of three terminations.
chaste, pure, holy, undefiled

cátulus, cátuli,
a noun common, of the second declension, and of the masculine gender.
a whelp or *cub*

Caucáseus, Caucásea, Caucáseum,
an adjective proper, of three terminations.
Caucásean, of or *belonging to Caúcasus*

caússa, caússæ, *vel* caúsa, caúsæ,
a noun common, of the first declension and feminine gender.
a cause, plea, pretence, excuse, motive

caússor, caussátus sum, caussári,
a verb deponent, transitive as well as neuter, of the first conjugation.
I plead or *pretend an excuse*

cáveo, cávi, caútum, cavére,
a verb active, and also neuter, of the second conjugation.
I beware, I guard or *provide against*

cávus, cáva, cávum,
an adjective of three terminations.
hollow, excavate

cédo, céssi, céssum, cédere,
a verb neuter, of the third conjugation.
I yield, I give place to, I submit
I quit or *relinquish,* iv, 38

céra, céræ,
a noun common, of the first declension and feminine gender.
bees-wax

Céres, Céreris,
a noun proper, of the third declension, and feminine gender.
Cerës,
the goddess of corn and of harvests.
corn itself, *a crop* or *harvest*

céreus, cérea, céreum,
an adjective of three terminations.
waxen or *made of wax*
soft and yellow like wax, ii, 53

cérno, crévi, crétum, cérnere,
a verb active of the third conjugation.
I discern, I see or *behold*

certámen, certáminis,
a noun common, of the third declension, and neuter gender.
a contest, a conflict, a contention

cértans, certántis,
the present participle of cérto, *which see.*
contending, contesting, striving, vying

cértè,
an adverb.
certainly, surely, assuredly, without doubt

cérto, certávi, certátum, certáre,
a verb active, of the first conjugation.
I strive or *contend*
I vie with, viii, 55

cértus, cérta, cértum,
an adjective of three terminations.
certain, sure, resolved, determined

cérvus, cérvi,
a noun common, of the second declension, and of the masculine gender.
a hart, a stag, a deer

céspes, céspitis,
a noun common, of the third declension, and masculine gender.
a turf

césso, cessávi, cessátum, cessáre,
a verb active, of the first conjugation.
I cease or *desist, I give over*
I tarry, I loiter or *stay,* vii, 10

Chalcídicus, Chalcídica, Chalcídicum,
an adjective proper, of three terminations.
Chalcídic or *Chalcídian, of Chalcis*

Chaónius, Chaónia, Chaónium,
an adjective proper, of three terminations.
Chaónian, of Chaónia

chórus, chóri,
a noun common, of the second declension and masculine gender.
a company of singers or *of dancers*
a choir or *quire*

Chrómis, Chrómis,
a noun proper, of the third declension, and masculine gender.
Chromis,
the name of a shepherd or satyr.

cicáda, cicádæ,
a noun common, of the first declension and feminine gender.
a balm-cricket, a grasshopper

cicúta, cicútæ,
a noun common, of the first declension, and feminine gender.
hemlock
a reed or *tube,* ii, 36
a musical pipe, v, 85

cíngo, cínxi, cínctum, cíngere,
a verb active, of the third conjugation.
I bind or *gird*
I envelope or *put round*
I enclose, iv, 32
I crown, as some say, vii, 28

cínis, cíneris,
a noun common, of the third declension, and the masculine (but sometimes, feminine) gender.
ashes, embers, cinders

Cínna, Cínnæ,
a noun proper, of the first declension, and the masculine gender.
Cinna,
a Roman poet: there was also a famous general of this name, grandson of Pompey the Great.

Círce, Círces,
a noun proper, of the first declension, and feminine gender.
Circë,
a sorceress inhabiting Ææa on the coast of Italy.

círcum,
a preposition governing the accusative case.

about, round about

circùm,
an adverb.
around

circúmdo, circúmdedi, circúmdatum, circúmdare,
a verb active, of the first conjugation, compounded of the preposition circum, *about, and the simple active verb,* do, *I give.*
I encompass or *environ*
I clasp or *gird*
I twine about, viii, 74
I surround, x, 57

cívis, cívis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a citizen

clámo, clamávi, clamátum, clamáre,
a verb active and neuter, of the first conjugation.
I shout or *call aloud*
I loudly call upon, vi, 44

claúdo, claúsi, claúsum, claúdere,
a verb active, of the third conjugation.
I shut or close
I pen up, vii, 15

clívus, clívi,
a noun common, of the second declension, and of the masculine gender.
a descent, a slope or *declivity*

coáctus, coácta, coáctum,
the past participle of cógo, *which see.*
gathered, assembled, collected

Códrus, Códri,
a noun proper, of the second declension and masculine gender.
Codrus,
an Athénian king who died for his country, v, 11: a poet and musician, vii, 22, 26.

coélum, coéli,
a noun common, of the second declension, and neuter gender in the singular number; but masculine in the plural, coéli, cœlórum.
heaven, the sky or *firmament*

coépi, cœpísti, &c.,
a verb defective, being the preterite tense of the obsolete verb coépio, coépi, coéptum, coépere, *I commence.*
I begin, began, or *have begun*

coéptus, coépta, coéptum,
the past participle of the old verb active and neuter, coépio. *See* coépi, *I begin or have begun.*
begun, enterprized, undertaken
☞ The neuter gender of this participle is very often used substantively, *coéptum,* an undertaking, or thing begun.

cognósco, cognóvi, cógnitum, cognóscere,
a verb active of the third conjugation, compounded of con *for* cum, *and the obsolete verb* gnósco, *I understand.*
I know, I become acquainted with
☞ This verb and the verb *scio,* cannot, in general, be used for one another with propriety. There is a distinction, not easily explained, betwixt the use of the one and that of the other: such are *savoir* and *connoître* in French; and such, also, are *saber* and *connocer* in Spanish.

cógo, cŏégi, coáctum, cógere,
a verb active, of the third conjugation, compounded of con *for* cum, *with the simple active verb,* ágo, *I drive gently or forcibly.*
I drive together, I assemble or *collect*

cólligo, collégi, colléctum, collígere,
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb* légo, *I cull* or *gather.*
I collect or *gather together*

cóllis, cóllis,
a noun common, of the third declension, and of the masculine gender.
a hill or *down*

cólo, cólui, cúltum, cólere,
a verb active, of the third conjugation.
I till or *cultivate*
I tenant or *inhabit,* ii, 62
I cherish, fecundate, or *replenish,* iii, 61

colocásia, colocásiæ,
a noun common, of the first declension and feminine gender.
Cilician lily or *Egyptian bean*
☞ Perhaps this word is more properly written *colocásium, colocásii,* of the second declension, and neuter gender.

colónus, colóni,
a noun common, of the second declension and of the masculine gender.
a husbandman or *petty farmer*
a tilman or *croftsman*

cólor, colóris,
a noun common, of the third declension, and of the masculine gender.
color or *hue*
complexion, ii, 17

colúmba, colúmbæ,
a noun common, of the first declension and feminine gender.
a dove or *pigeon*

commáculo, commaculávi, commaculátum, commaculáre,
a verb active, of the first conjugation, compounded of the preposition cum, *and the simple active verb* máculo, *I stain* or *spot.*
I imbrue or *stain*

compáctus, compácta, compáctum,
an adjective of three terminations, or, the past participle of the compound verb of the third conjugation, compíngo, compégi, compáctum, compíngere, *I compact* or *fasten together.*
conjoined, cemented

compéllo, cómpuli, compúlsum, compéllere,
a verb active, of the third conjugation, compounded of the preposition cum, *and the simple active verb* péllo, pépuli, púlsum, péllere, *I drive.*
I drive together

compléxus, compléxa, compléxum,
the past participle of the deponent verb of the third conjugation, compounded of cum *and* pléctor, compléctor, compléxus sum, complécti, *I embrace.*
embracing or *having embraced*

compóno, compósui, compósitum, compónere,
a verb active, of the third conjugation, compounded of the preposition cum, *and the simple active verb* póno, *I put.*
I compose
I determine or *decide,* iii, 108

concédo, concéssi, concéssum, concédere,
a verb active, and also neuter, of the third conjugation, compounded of con *for* cum, *and the simple active and neuter verb* cédo, *I yield* or *depart.*
I concede or *yield,* ii, 57

I grant or *vouchsafe*, vii, 22, x, 1
I prosper or *fare well*, x, 63

cóncors, concórdis,
an adjective of one termination.
concordant, consentient, unanimous

concrésco, concrévi, concrétum, concréscere,
a verb neuter, of the third conjugation, compounded of con *for* cum, *and the simple neuter verb*, crésco, *I grow.*
I concrete or *coalesce*

concúbitus, concúbitûs,
a noun common, of the fourth declension, and masculine gender.
a lying with, a sexual embrace

cónditus, cóndita, cónditum,
the past participle of cóndo, *which see.*
laid up, iii, 43, 47
composed, x, 50

cóndo, cóndidi, cónditum, cóndere,
a verb active of the third conjugation, compounded of con *for* cum, *and the simple active verb of the first conjugation*, do, *I give.*
I hoard or lay up
I build or *erect*, ii, 61
I record, vi, 7
I hide, viii, 97
I bury or *put down*, ix, 52
I compose, x, 50

cóngero, congéssi, congéstum, congérere,
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb*, géro, *I carry.*
I heap together or *pile up*
I collect materials for building, iii, 69

congéstus, congésta, congéstum,
the past participle of cóngero, *which see.*
heaped together
constructed or *covered*, i, 69

conjúnctus, conjúncta, conjúnctum,
the past participle of conjúngo, *which see.*
conjoined, united, wedded

conjúngo, conjúnxi, conjúnctum, conjúngere,
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb* júngo, *I join.*
I join together, I conjoin

cónjunx *vel* cónjux, cónjugis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a husband or *wife, a spouse*
a bride or *intended wife*, viii, 18
a lover or *lovemate, a beau*, viii, 66

connixus, connixa, connixum,
the past participle of the compound deponent verb of the third conjugation, connítor, connísus *vel* connixus sum, conníti, *I strive the utmost, I yean.*
having yeaned or *brought forth*

Cónon, Conónis,
a noun proper, of the third declension, and masculine gender.
Conon,
a mathematician of Samos.

cónsero, consévi, cónsitum, consérere,
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb*, séro, *I set or sow.*
I sow

consídeo; consédi, conséssum, considére,
a verb neuter, of the second conjugation, compounded of con *for* cum, *and of the simple neuter verb* sédeo, *I sit.*
I sit together

consído, consédi, conséssum, consídere,
a verb neuter of the third conjugation, compounded of con *for* cum, *and the simple neuter verb*, sído, *I perch or settle.*
I sit down together

cónsul, cónsulis,
a noun common, of the third declension, and of the masculine gender.
a consul

consúmo, consúmpsi, consúmptum, consúmere.
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb* súmo, *I take.*
I consume, I spend, I wear out

contágium, contágii,
a noun common, of the second declension, and neuter gender.
a contagion, infection

conténdo, conténdi, conténsum *et* conténtum, conténdere,
a verb active and likewise neuter, of the third conjugation, compounded of con *for* cum, *and the simple active verb* téndo, *I stretch or bend.*
I stretch or *strain*
I contend or *vie*, vii, 18, 69

contíngo, cóntigi, contáctum, contíngere,
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb* tángo, *I touch.*
I touch, I reach to, or *lay hold of*

cóntrà,
an adverb.
on the contrary, on the other hand
on the other side, over against

contúndo, cóntudi, contúsum, contúndere,
a verb active, of the third conjugation, compounded of con *for* cum, *and the simple active verb* túndo, *I beat or bruise.*
I bruise or *pound*

convénio, convéni, convéntum, convenire,
a verb neuter, of the fourth conjugation, compounded of con *for* cum, *and the simple neuter verb* vénio, *I come.*
I come or *resort together*
I meet or *convene*

convéxus, convéxa, convéxum,
an adjective of three terminations.
convex, globous or *globose*

convívium, convívii,
a noun common, of the second declension, and neuter gender.
a feast or *banquet*

cópia, cópiæ,
a noun common, of the first declension and feminine gender.
plenty
☞ In the plural number this noun signifies *forces.*

córnix, cornícis,
a noun common, appellative of a bird, of the third declension and feminine gender.
a crow, a rook, a chough or *daw*

córnu, córnu, *plural*, córnua, córnuum,

a noun common, of the fourth declension, and neuter gender: undeclined in the singular number.
a horn: a bow, x, 59

córpus, córporis,
a noun common, of the third declension, and neuter gender.
a body, the body

corrípio, corrípui, corréptum, corrípere,
a verb active, of the third conjugation, compounded of the preposition cum, *and the simple active verb* rápio, *I snatch or seize.*
I catch up hastily
I seize or *catch hold of*, viii, 105

córtex, córticis,
a noun common, of the third declension, and of doubtful gender, being sometimes masculine and sometimes feminine.
bark, rind, or *peel*

Córydon, Corydónis,
a noun proper, of the third declension and the masculine gender.
Córydon,
the name of a shepherd, signifying *sky-lark.*

córylus, córyli,
a noun common, appellative of a tree, of the second declension and feminine gender.
a hazel
☞ Many write *córulus*, but less eligibly.

corýmbus, corýmbi,
a noun common, of the second declension, and of the masculine gender.
a bunch or *cluster of ivy-berries*

cos, cótis,
a noun common, of the third declension, and feminine gender.
a whetstone
a cliff or *ragged rock*, viii, 43

cothúrnus, cothúrni,
a noun common, of the second declension, and of the masculine gender.
a buskin,
a sort of high shoe, or boot, with a thick sole of cork, worn by tragédians.

cràs,
an adverb.
to-morrow

cráter, cratéris,
a noun common, of the third declension, and masculine gender; a Greek word.
a bowl or *goblet*
☞ From this the Latins formed *cratéra, craterræ*, of the first declension and feminine gender.

crédo, crédidi, créditum, crédere,
a verb active, of the third conjugation, thought to be compounded of crétum, *the supine of* cérno, *I discern, and the simple active verb of the first conjution,* do, *I give.*
I believe
I confide, ii, 17
I trust, iii, 95

crédulus, crédula, crédulum,
an adjective of three terminations.
credulous, credent, easy of belief

Cremóna, Cremónæ,
a noun proper, of the first declension, and feminine gender.
Cremóna,
a town of Cisálpine Gaul, on the river Po.

créscens, crescéntis,
the present participle of crésco, *which see.*
growing, increasing
lengthening, ii, 67
rising, vii, 25

crésco, crévi, crétum, créscere,
a verb neuter, of the third conjugation.
I grow or *increase*

Créta, Crétæ,
a noun proper, of the first declension and feminine gender.
Crete,
an island in the Mediterránean sea.

crínis, crínis,
a noun common, of the third declension, and masculine gender.
hair, the hair

cróceus, crócea, cróceum,
an adjective of three terminations.
saffron-colored, yellow

crudélis, crudélis, crudéle,
an adjective of two terminations.
cruel

cubíle, cubílis,
a noun common, of the third declension, and neuter gender.
a bed

cújus, cúja, cújum,
an adjective of three terminations.
whose

cúlmen, cúlminis,
a noun common, of the third declension, and neuter gender.
the roof or *ridge of a house*
a summit or *chimney top*, i, 83

cúltus, cúlta, cúltum,
the past participle of cólo, *which see.*
tilled, cultivated, manured

cúltus, cúltûs,
a noun common, of the fourth declension and of the masculine gender.
tillage, cultivation, culture

cùm *vel* quùm,
an adverb, and also a conjunction.
when, since, seeing-that

cum,
a preposition governing the ablative case.
with

Cumaéus, Cumaéa, Cumaéum,
an adjective proper, of three terminations.
Cuméan, of Cuma or *Cumæ*

cunábula, cunabulórum,
a noun common, of the second declension, and neuter gender; used in the plural number only.
swathings, swaddling clothes, a cradle

cúpio, cupívi *vel* cúpii, cupítum, cúpere,
a verb active of the third conjugation.
I covet, I desire, I wish or *long for*
☞ This verb was originally of the fourth conjugation, and had *cupíre*, in the infinitive.

cupréssus, cupréssi,
a noun common, appellative of a tree, of the second declension and feminine gender.
a cypress

cùr,
an adverb of interrogation.
wherefore, why, for what reason

cúra, cúræ,

a noun common, of the first declension and feminine gender.
care, concern, i, 33, viii, 89
delight, i, 58
regard, iii, 61, vii, 40
object of solicitude or *of affection*, x, 22

cúro, curávi, curátum, curáre,
a verb active, of the first conjugation.
I care for, I regard, I heed or *mind*, ii, 6, 56, vii, 51, viii, 35, 103, x, 28
I take care of, ii, 33

cúrro, cucúrri, cúrsum, cúrrere,
a verb neuter, of the third conjugation.
I run

cúrrus, cúrrûs,
a noun common, of the fourth declension, and of the masculine gender.
a chariot or *car*

cúrsus, cúrsûs,
a noun common, of the fourth declension and masculine gender.
a course
flight, haste, speed, vi, 80

cúrvus, cúrva, cúrvum,
an adjective of three terminations.
crooked, curved
bowing, bending, iii, 42

cústos, custódis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a keeper or *guard*
a guardian or *protector*, vii, 34

cýcnus, cýcni,
a noun common, of the second declension and of the masculine gender.
a swan

Cydónius, Cydónia, Cydónium,
an adjective proper, of three terminations.
Cydónian, Cretan

Cýnthius, Cýnthii,
a noun proper, of the second declension, and masculine gender.
Cynthius,
a surname of Apóllo.
☞ Properly speaking, *Cynthius* is an adjective of three terminations, *Cynthius, Cynthia, Cynthium*, Cynthian; that is, of Cynthus, a mountain of Delos.

Cyrnéus, Cyrnéa, Cyrnéum,
an adjective proper, of three terminations.
Cyrnéan, Córsican or *of Córsica*

cýtisus, cýtisi,
a noun common, of the second declension, and masculine gender.
cytisus, Cythnian hadder

D.

dáma, dámæ,
a noun common, of the first declension, and doubtful gender; being sometimes masculine and sometimes feminine.
a buck, a doe, a fallow-deer

dámno, damnávi, damnátum, damnáre,
a verb active, of the first conjugation.
I condemn
I bind, I obligate or *oblige*, v, 80

Damoétas, Damoétæ,
a noun proper, of the first declension, and the masculine gender.
Damœtas,
the name of a swain and shepherd, signifying (according to Ruæus) *popular.*

Dámon, Damónis,
a noun proper, of the third declension, and the masculine gender.
Damon,
the name of a swain and shepherd, meaning *clever* or *skilful.*

dápes, dápum,
a noun common, of the third declension and feminine gender; used in the plural number only.
viands, food
a feast or *banquet*

Dáphnis, Dáphnidis, *accusative*, Dáphnin,
a noun proper, of the third declension, and the masculine gender; a Greek word.
Daphnis,
a shepherd of Sicily, son of Mércury and pupil of Pan; a favorite name with the poets.

Dardánius, Dardánia, Dardánium,
an adjective proper, of three terminations.
Dardan, Trojan, Dardánian,

de,
a preposition governing the ablative case.
from, of, out of

dĕa, déæ,
a noun common, of the first declension and feminine gender.
a goddess

débeo, débui, débitum, debére,
a verb active, of the second conjugation, said to be a compound af de *and* hábeo.
I owe

decédens, decedéntis,
the present participle of decédo, *which see.*
departing, setting or *going down*

decédo, decéssi, decéssum, decédere,
a verb neuter of the third conjugation, compounded of the preposition de, *and the simple neuter verb,* cédo, *I yield or depart.*
I depart or *retire*
I go from or *give way to*, viii, 88

décem,
an adjective undeclined.
ten

decéptus, decépta, decéptum,
the past participle of the compound transitive verb of the third conjugation, decípio, decépi, decéptum, decípere, *I deceive.*
deceived

decúrro, decúrri, decúrsum, decúrrere,
a verb neuter, of the third conjugation, compounded of de, *from, and the simple neuter verb,* cúrro, *I run.*
I run down or *along*

décus, décoris,
a noun common, of the third declension and neuter gender.
honor, glory, decoration, ornament

dedúco, dedúxi, dedúctum, dedúcere,
a verb active, of the third conjugation, compounded of de, *and the simple active verb* dúco, *I lead or draw.*
I lead or *draw down*

dedúctus, dedúcta, dedúctum,
an adjective of three terminations, or the past participle of dedúco, *which see.*

humble, slender, attenuate

deérro, deerrávi, deerrátum, deerráre,
a verb neuter, of the first conjugation, compounded of de, *from, and the simple neuter verb,* érro, *I wander.*
I stray, straggle, or *wander from*

defèndo, defèndi, defénsum, defèndere,
a verb active, of the third conjugation, compounded of de, *from, and the obsolete verb,* féndo, *I fend or fence*
I defend, I fence or *ward off*

défero, détuli, delátum, deférre,
a verb active, irregular; compounded of de, *and the simple irregular verb,* féro, *I bear or suffer.*
I bear or *carry down*
I cast me, viii, 60

defío, defèctus sum, defíeri,
a verb neuter-passive, irregular; compounded of de, *and the simple irregular verb,* fío, *I become, or, am made or done.*
I am wanting; I fail or *become deficient*

deíndè,
an adverb.
afterwards, subsequently, then

delápsus, delápsa, delápsum,
the past participle of the compound deponent neuter verb, of the third conjugation, delábor, delápsus sum, delábi, *I slip or slide down.*
fallen, tumbled from

deléctus, delécta, deléctum,
the past participle of the compound transitive verb, of the third conjugation, déligo, delégi, deléctum, delígere, *I pick or chuse.*
chosen, select

Délia, Déliæ,
a noun proper, of the first declension, and feminine gender.
Délia,
the name of a woman, iii, 67 :
a title of Diána, vii, 29.

deliciæ, deliciárum,
a noun common, of the first declension and feminine gender; used in the plural number only.
a darling, a fondling, a delight
a sweetheart, ix, 22

délphin, delphínis,
a noun common, of the third declension, and masculine gender; a Greek word.
a dolphin
☞ The Latin form of this noun is *delphínus, delphíni,* masculine, of the second declension.

démens, deméntis,
an adjective of one termination.
mad, deranged of mind
witless, silly, inconsiderate, ii, 60

deméntia, deméntiæ,
a noun common, of the first declension and feminine gender.
madness, frenzy, insanity

demítto, demísi, demíssum, demíttere,
a verb active, of the third conjugation, compounded of de, *and the simple active verb* mítto, *I send.*
I send down
I lower or *let down,* ix, 8

déniquè,
an adverb.
at last, eventually, finally, at length

dénsus, dénsa, dénsum,
an adjective of three terminations.
dense, close, thick

depástus, depásta, depástum,
the past participle of the compound transitive verb, of the third conjugation, depásco, depávi, depástum, depáscere, *I feed upon.*
fed upon

depéllo, dépuli, depúlsum, depéllere,
a verb active, of the third conjugation, compounded of de, *and the simple active verb,* péllo, *I drive.*
I drive along, i, 22
I drive away from or *wean,* iii, 82, vii, 15

depóno, depósui, depósitum, depónere,
a verb active of the third conjugation, compounded of de, *and the simple active verb,* póno, *I put.*
I deposit or *lay down*
I stake or *bet,* iii, 31, 32

depúlsus, depúlsa, depúlsum,
the past participle of dépello, *which see.*
driven from, weaned

descéndo, descéndi, descénsum, descéndere,
a verb neuter of the third conjugation, compounded of de, *and the simple neuter verb* scándo, *I climb.*
I descend or *go down*

descríbo, descrípsi, descríptum, descríbere,
a verb active, of the third conjugation, compounded of de, *and the simple active and neuter verb* scríbo, *I write.*
I describe, iii, 41
I copy, I jot or *write down,* v, 14

désero, desérui, desértum, deserere,
a verb active, of the third conjugation, compounded of de, *from, and the simple active verb,* séro, *I lay in order.*
I desert, relinquish, forsake or *abandon*

desértum, desérti,
a noun common, of the second declension and neuter gender.
a desart or *wilderness*

désino, desívi *vel* désîi, désitum, desínere,
a verb neuter and active, of the third conjugation, compounded of de, *and the simple neuter and active verb* síno, *I let or permit.*
I leave off or *forbear*
I cease or *end,* viii, 11

despéctus, despécta, despéctum,
the past participle of despício, *which see.*
despised, slighted, disdained

despício, despéxi, despéctum, despícere,
a verb active, of the third conjugation, compounded of de, *and the simple active verb obsolete,* spécio, *I view.*
I look down on or *disesteem, I slight*

destítuo, destítui, destitútum, destitúere,
a verb active, of the third conjugation, compounded of de, *from, and the simple active verb,* státuo, *I appoint.*
I leave destitute, I abandon or *forsake*

désum, défui, deésse, defutúrus,
a verb irregular, compounded of de, *from, and the substantive verb* sum, *I am.*
I am wanting

detéxo, detéxui, detéxtum, detéxere,
a verb active, of the third conjugation, compounded of de, *and the simple active verb* téxo, *I weave or plait.*
I plait or *weave*

detíneo, detínui, deténtum, detinére,
a verb active, of the second conjugation, compounded of de, *and the simple active verb* téneo, *I hold.*

I detain

déxtra, déxtræ,
a noun substantive common, of the first declension, and feminine gender.
the right hand
☞ Properly speaking, *déxtra* is the feminine gender (*mánus*, a hand, being understood,) of the adjective of three terminations, *déxter*, *déxtera* vèl *déxtra*, *déxterum* vèl *déxtrum*, right.

díco, díxi, díctum, dícere,
a verb active, of the third conjugation.
I say
I tell, iii, 1, 31, 104, 106
I narrate or *relate*, viii, 5, 63, x, 6
I sing or *rehearse*, iii, 55, 59, iv, 54, v, 2, 51, vi, 5, 6, ix, 35, x, 3, 34
I name or *call*, i, 20, ix, 33
I proclaim or *publish*, viii, 8
I celebrate, vi, 72

Dictaéus, Dictaéa, Dictaéum,
an adjective proper, of three terminations.
Dictéan, Cretan,

díes, diéï,
a noun common, of the fifth declension: masculine or feminine in the singular number; but masculine, only, in the plural.
a day, the day time

diffúsus, diffúsa, diffúsum,
the past participle of the compound transitive verb of the third conjugation, diffúndo, diffúdi, diffúsum, diffúndere, *I pour forth or diffuse.*
diffused, scattered upon, spread

dígnor, dignátus sum, dignári,
a verb deponent of the first conjugation.
I deem worthy, iv, 63
I condescend or *vouchsafe*, vi, 1

dígnus, dígna, dígnum,
an adjective of three terminations.
worthy

Dionaéus, Dionaéa, Dionaéum,
an adjective proper, of three terminations.
Dionéan, descended from Diónë

Dircaéus, Dircaéa, Dircaéum,
an adjective proper, of three terminations.
Dircéan, Theban, Bœótian

discédo, discéssi, discéssum, discédere,
a verb neuter of the third conjugation, compounded of dìs, *and the simple neuter verb* cédo, *I yield or give way.*
I depart or *go away*

disclúdo, disclúdi, disclúsum, disclúdere,
a verb active, of the third conjugation, compounded of dìs, *and the simple active verb* claúdo, *I shut.*
I partition off
I shut up or *confine apart*, vi, 35

dísco, dídici, díscere,
a verb active of the third conjugation.
I learn

discórdia, discórdiæ,
a noun common, of the first declension and feminine gender.
discord, dissention, disagreement

díspar, dísparis,
an adjective of one termination, compounded of dìs, *separate, and* par, *equal.*
unequal

dispérdo, dispérdidi, dispérditum, dispérdere,
a verb active, of the third conjugation, compounded of dìs, *and the simple active verb* pérdo, *I lose.*
I mar, I massacre or *murder*

distento, distentávi, distentátum, distentáre,
a verb active, of the first conjugation, compounded of dìs, *and the simple active verb* tento, *I try.*
I stretch out or *distend*

distentus, distenta, distentum,
the past participle of the compound active verb, of the third conjugation, disténdo, disténdi, distentum *et* distensum, disténdere, *I distend.*
distent or *distended*

díva, dívæ,
a noun common, of the first declension and feminine gender.
a goddess

divérsus, divérsa, divérsum,
an adjective of three terminations.
different, variate, diverse

díves, dívitis,
an adjective of one termination, having dítior *more frequently than* divítior, *for comparative degree; and* ditíssimus *always for superlative. It has* dívite *only, in the ablative case singular, and hence* dívitum *in the genitive plural.*
rich, affluent

divínus, divína, divínum,
an adjective of three terminations.
divine, heavenly, excellent, charming

divísus, divísa, divísum,
the past participle of the compound transitive verb, of the third conjugation, divído, divísi, divísum, divídere, *I divide.*
divided, parted, separated

dívus, dívi,
a noun common, of the second declension and masculine gender; used more frequently in the plural, than in the singular number.
a god, a divinity, a deity

do, dédi, dátum, dáre,
a verb active, of the first conjugation.
I give
☞ This verb and its compounds of the first conjugation have, contrary to all others, *a* short before *-re* and *-ri* in the infinite; and before *-bam*, *-bar*, *-bo*, and *-bor*.

dóceo, docui, doctum, docére,
a verb active, of the second conjugation.
I teach or *instruct*

dóleo, dólui, dólitum, dolére,
a verb neuter, of the second conjugation.
I grieve, I fret or *repine*

dólus, dóli,
a noun common, of the second declension, and of the masculine gender.
trickery, fraud, stratagem, guile

dóminor, dominátus sum, dominári,
a verb deponent, and intransitive, of the first conjugation.
I lord it or *domineer over*
I prevail, v, 37

dóminus, dómini,
a noun common, of the second declension, and of the masculine gender.
a lord or *master*

dómus, dómûs *vel* dómi,
a noun common, (in part) *of the fourth, and* (also in part) *of the second declension; and feminine gender.*
a house, a home, a dwelling

☞ The genitive *dómi* always signifies "at home." The dative and ablative cases singular are *dómo*; the vocative, *dómus*. The plural number is of the fourth declension, but has the genitive and accusative cases of the second: *domórum*, rather than *dómuum*; and *dómos*, rather than *dómus*.

donátus, donáta, donátum,
the past participle of dóno, *which see.*
given, presented

dónec,
an adverb.
till, until, while, whilst

dóno, donávi, donátum, donáre,
a verb active, of the first conjugation.
I give or *present, I gift*
I bestow freely

dónum, dóni,
a noun common, of the second declension, and neuter gender.
a gift or *present*

Dóris, Dóridis, *accusative*, Dórin,
a noun proper, of the third declension, and feminine gender; a Greek name.
Doris,
wife of Néreus, and mother of the Néreïds.
the sea, x, 5

Dryades, Dryadum,
a noun proper, of the third declension and feminine gender: the plural of Dryas, Dryadis, *a Dryad.*
the Dryads,
woodland nymphs, guardians of the oak.

dúco, dúxi, dúctum, dúcere,
a verb active, of the third conjugation; imperative, duc.
I lead or *draw, I bring*
I conduct, vi, 65
I acquire, ix, 49

dúlcior, dulcióris,
the comparative degree of dúlcis, *which see.*
sweeter, more fragrant

dúlcis, dúlcis, dúlce,
an adjective of two terminations.
sweet, fragrant
pleasant, delightful, i, 3
grateful, iii, 82
successful, iii, 110
fresh and cool, v, 47

Dulíchius, Dulíchia, Dulíchium,
an adjective proper, of three terminations.
Dulichian, of Dulichium

dùm,
an adverb.
while, so long as, until

dumósus, dumósa, dumósum,
an adjective of three terminations.
bushy, brambly

dúo, dúæ, dúo,
a numeral adjective, of three terminations, and of irregular declension; wanting the singular number.
two

dúplico, duplicávi, duplicátum, duplicáre,
a verb active, of the first conjugation.
I double, I increase twofold

durésco, duréscere,
a verb neuter, inceptive, of the third conjugation.
I harden or *begin to harden*

dúro, durávi, durátum, duráre,
a verb active and neuter, of the first conjugation.
I harden or *render hard*

dúrus, dúra, dúrum,
an adjective of three terminations.
hard, stiff
rugged, viii, 43
rigid, x, 44
cruel, x, 47

dux, dúcis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a leader, a guide, a conductor

E.

è,
a preposition governing the ablative case, used before consonants only.
out of

ébulum, ébuli,
a noun common, of the second declension, and of the neuter gender; appellative of a plant, growing in burying-places.
walwort, danewort, dwarf-elder

éccè,
an adverb
lo! behold

écloga, éclogæ,
a noun common, of the first declension, and feminine gender.
an eclogue or *select poem*

écquis, écqua, écquid *vel* écquod,
an interrogative pronoun.
what person or thing

edísco, edídici, edíscere,
a verb active of the third conjugation, compounded of the preposition è, *out of, and the simple active and neuter verb,* disco, *I learn.*
I learn off or *get by heart*

édo, édidi, éditum, édere,
a verb active, of the third conjugation, compounded of the preposition è, *and the simple active verb of the first conjugation,* do, *I give.*
I utter or *edit*
I produce or *bring forth*, viii, 45

éffero, éxtuli, elátum, efférre,
a verb active, irregular; compounded of è or ex, *and the simple active verb, irregular,* fero, *I bear.*
I bear forth, I bring out
I lift or *upraise*, i, 25

effício, efféci, efféctum, efficere,
a verb active, of the third conjugation, compounded of è *or* ex, *out of, and the simple active verb,* fácio, *I make or do.*
I bring to pass, I effect
I make or *cause*, iii, 51
☞ Though the simple verb *fácio* has no other passive voice than *fío*, I am made, or, done; yet when compounded with a preposition, its passive voice is regular, in addition to the passive formed with *fío*. Thus the passive of *efficio* is *efficior*, I am effected or made out; besides *effio*, I am brought to pass.

effígies, effigiéï,
a noun common, of the fifth declension and feminine gender.
an effigy or *image*

effúgio, effúgi, effúgitum, effúgere,
a verb neuter and also active, of the third conjugation, compounded of è *or* ex, *and the simple neuter and active verb,* fúgio, *I flee or shun.*

I escape, I get clear off or *away*

égo, méi,
a substantive personal pronoun.
I, I myself

éheu,
an interjection.
alas! ah! woes me!

eléctrum, eléctri,
a noun common, of the second declension, and neuter gender.
amber
☞ The true Latin name is *súccinum.*

èn,
an adverb.
lo! behold

énìm,
a conjunction.
for

éo, ívi, ítum, íre,
a verb neuter, irregular.
I go

équidèm,
a conjunction.
verily, truly, indeed

équus, équi,
a noun common, of the second declension and masculine gender.
a horse

érgò,
a conjunction.
therefore

érigo, eréxi, eréctum, erígere,
a verb active, of the third conjugation, compounded of è, *and the simple active verb,* régo, *I rule.*
I erect or *upraise*

errabúndus, errabúnda, errabúndum,
an adjective of three terminations.
wandering, strolful

érrans, errántis,
the present participle of érro, *which see.*
wandering, straying, ranging
creeping, iv, 19

érro, errávi, errátum, erráre,
a verb neuter, of the first conjugation.
I wander or *stray*
I stroll or *range,* i, 9, ii, 21, vi, 40

érror, erróris,
a noun common, of the third declension, and of the masculine gender.
a wandering
an error, a mistake
a surprize or *bewilderment of mind,* viii, 41

erubésco, erúbui, erubéscere,
a verb inceptive of the third conjugation, compounded of è, *and the simple neuter inceptive verb,* rubésco, *I redden.*
I blush or *am ashamed*

érvum, érvi,
a noun common, of the second declension and neuter gender.
a vetch or *tare*

et,
a conjunction.
and, both, also, even, too

étiàm,
a conjunction.
also, likewise, even, and yet, yea

Eurótas, Eurótæ,
a noun proper, of the first declension, and the masculine gender.
the Eurótas,
a river of Laconia, flowing by Sparta; and, by pre-eminence, styled *Basilipótamus,* king of rivers.

evínctus, evíncta, evínctum,
the past participle of the compound active verb of the fourth conjugation, evíncio, evínxi, evínctum, evincíre, *I bind or tie about.*
bound, begirt

ex,
a preposition, governing the ablative case, used before all vowels, and optionally before consonants.
out of
from or *off,* iii, 70
ever since, vii, 70

exámen, exáminis,
a noun common, of the third declension, and neuter gender.
a swarm of bees

éxcio, excívi, excítum, excíre,
a verb active, of the fourth conjugation, compounded of è or ex, *out, and the simple active verb,* cío, *I rouse or excite.*
I rouse out, I summon forth

excípio, excépi, excéptum, excípere,
a verb active, of the third conjugation, compounded of è or ex, *out, and the simple active verb,* cápio, *I take.*
I receive or *entertain*
I entrap or *ensnare,* iii, 18

éxeo, exívi, éxitum, exíre,
a verb neuter, irregular, compounded of è or ex, *and the simple neuter verb, irregular,* éo, *I go.*
I go out

exítium, exítii,
a noun common, of the second declension and neuter gender.
ruin, destruction

exórdium, exórdii,
a noun common, of the second declension, and neuter gender.
a beginning or *rise*
an element or *first principle,* vi, 33

expérior, expértus sum, experíri,
a verb deponent, of the fourth conjugation, and compounded of è or ex, *with the simple deponent verb obsolete,* périor, *I essay.*
I try, iii, 29, v, 15, viii, 67
I experience, iii, 110

exspécto, exspectávi, exspectátum, exspectáre,
a verb active, of the first conjugation, compounded of è or ex, *out, and the simple active verb,* spécto, *I behold or view.*
I expect or *look for*
☞ This word is very often written *expĕcto.*

extínctus, extíncta, extínctum,
the past participle of the compound active verb, of the third conjugation, extínguo, extínxi, extínctum, extínguere, *I extinguish.*
extinguished, taken off, slain

extrémus, extréma, extrémum,
an adjective of three terminations, being the superlative degree of extérnus, *outward.*
the last, viii, 20, 60, x, 1
the remotest or *farthest,* viii, 44

éxul, éxulis,
a noun common, of the third declension, and of the

masculine and also feminine gender.
an exile, a banished man or *woman*

exûviæ, exuviárum,
a noun common, of the first declension, and feminine gender; used in the plural number only.
clothes put off, cast garments

F.

fácilis, fácile,
an adjective of two terminations
easy
mild or *good tempered*, iii, 9
masterly, clever, adroit, iii, 38

fácio, féci, fáctum, fácere,
a verb active, of the third conjugation; having, for passive voice, fío, *I am made or done.*
I do, i, 41, ii, 35, 44, iii, 16, vii, 14
I make, iii, 44, iv, 37, v, 42, vii, 35, ix, 32, iii, 77, v, 80
I compose, iii, 86, vii, 23
I render, x, 72
I cause or *occasion*, x, 12
I grant or *vouchsafe*, i, 6

fáctum, fácti,
a noun common, of the second declension, and neuter gender.
a deed, an exploit or *achievement*

fáginus, fágina, fáginum,
an adjective of three terminations.
beechen, made of beech wood

fágus, fági,
a noun common, of the second declension, and of the feminine gender.
a beech tree

fállax, fallácis,
an adjective of one termination.
fallacious, deceitful

fállo, fefélli, fálsum, fállere,
a verb active and neuter, of the third conjugation.
I deceive, cheat, or *beguile*

fálsus, fálsa, fálsum,
an adjective of three terminations, or, the past participle of fállo, *which see.*
false, delusive, imaginary, counterfeit

falx, fálcis,
a noun common, of the third declension, and feminine gender.
a bill-hook, a scythe or *sickle*

fáma, fámæ,
a noun common, of the first declension and feminine gender.
fame, rumour, report

fáscino, fascinávi, fascinátum, fascináre,
a verb active of the first conjugation.
I fascinate or *bewitch*

fáscis, fáscis,
a noun common, of the third declension, and masculine gender.
a fardel or *package*
a bundle, load, or *burden*

fastídio, fastidívi, fastidítum, fastidíre,
a verb active of the fourth conjugation.
I loath, I disesteem or *disdain*

fastídium, fastídii,
a noun common, of the second declension, and neuter gender.
pride, haughtiness
scorn, disdain, ii, 15
a qualm, iv, 61

fáteor, fássus sum, fatéri,
a verb deponent, of the second conjugation.
I own, acknowledge, or *confess*

fátum, fáti,
a noun common, of the second declension, and neuter gender.
fate, destiny

Faúni, Faunórum,
a noun proper, of the second declension, and masculine gender; being the plural number of Faúnus, Faúni, *a Faun.*
the Fauns
gods of the fields and woods.

fáveo, fávi, faútum, favére,
a verb active, and likewise neuter, of the second conjugation.
I favor or *befriend*

fax, fácis,
a noun common, of the third declension, and of the feminine gender.
a torch or *taper*

félix, felícis,
an adjective, of one termination.
happy, fortunate, prosperous
kind, propitious, v, 65

féra, féræ,
a noun common, of the first declension and feminine gender.
a wild beast

fério, ferire,
a verb active, of the fourth conjugation; seldom or never used in the preterite tense, and perhaps never in the supine.
I strike or *beat*
I butt, ix, 25
I buffet or *lash*, ix, 43

féro, fers, túli, látum, ferre, *imperative,* fer,
a verb active, irregular.
I bear or *suffer*
I yield or *produce*, iii, 89, iv, 39, viii, 53
I bring, ii, 46, viii, 101
I waft, carry, proclaim or *diffuse*, viii, 9
I extol, v, 52
I carry off or *impair*, ix, 51
I offer or *present*, vi, 57
I remove or *carry away*, viii, 106
I bear or *convey*, ix, 22, 29

férreus, férrea, férreum,
an adjective, of three terminations.
of iron

férula, férulæ,
a noun common, of the first declension and feminine gender.
the herb ferula or *fennel-giant*

férus, féra, férum,
an adjective of three terminations.
wild, savage

féssus, féssa, féssum,
an adjective of three terminations, or, perhaps rather, the past participle of the verb neuter deponent of the third conjugation, fatíscor, féssus sum, fatísci, *I am weary.*
weary, tired, fatigued, spent

fígo, fíxi, fíxum, fígere,
a verb active, of the third conjugation.
I fix or *stick*

I pierce or *transfix*, ii, 2

fíngo, fínxi, fíctum, fíngere,
a verb active of the third conjugation.
I fashion, frame, or *devise*
I form or *fancy*, viii, 108

fínis, fínis,
a noun common, of the third declension, and masculine or feminine gender.
an end or *conclusion*
a limit or *boundary*, i, 3, 62, 68

fío, fáctus sum, fíeri,
a verb neuter-passive, irregular.
I am made
I am done, v, 41
I become, viii, 97
☞ This verb is used as the passive voice of *fácio*, I make, or I do. But *fácio*, when compounded with a preposition, hath *-fícior* in the passive, in addition to *-fío*.

firmátus, firmáta, firmátum,
the past participle of the transitive verb of the first conjugation, firmo, firmávi, firmátum, firmáre, *I strengthen or make firm.*
confirmed, ripe, mature

fiscélla, fiscéllæ,
a noun common, of the first declension and feminine gender.
a frail or *little basket*

fístula, fístulæ,
a noun common, of the first declension and feminine gender.
a pipe, a flageolet or *flute*

flámma, flámmæ,
a noun common, of the first declension and feminine gender.
a flame
a flare or *blaze*

flavésco, flavéscere,
a verb neuter, inceptive, of the third conjugation.
I become yellow

fléo, flévi, flétum, flére,
a verb active, and also neuter, of the second conjugation.
I weep, iii, 78
I bemoan, bewail, deplore or *lament*, v, 21, x, 13, 15

flórens, floréntis,
the present participle of flóreo, *which see.*
flourishing, flowering

flóreo, flórui, florére,
a verb neuter, of the second conjugation.
I flourish
I put forth flowers or *blossom*, viii, 53

flos, flóris,
a noun common, of the third declension, and masculine gender.
a flower
bloom or *blossom*, i, 55, ii, 48

flúctus, flúctûs,
a noun common, of the fourth declension, and of the masculine gender.
a wave, a surge or *billow*

flúens, fluéntis,
the present participle of flúo, *which see.*
flowing, running like water

flúmen, flúminis,
a noun common, of the third declension, and neuter gender.
a river or *stream*

flúo, flúxi, flúctum *et* flúxum, flúere,
a verb neuter, of the third conjugation.
I flow

flúvius, flúvii, *vocative*, flúvius,
a noun common, of the second declension and of the masculine gender.
a river, a stream

fócus, fóci,
a noun common, of the second declension, and of the masculine gender.
a hearth or *fire-place*, vii, 49
a fire, v, 70

foéta, foétæ,
a noun common, of the first declension, and the feminine gender.
a gravid female, i, 50
a female that has young
☞ Properly speaking, this noun is the feminine gender of the adjective *foétus, foéta, foétum*, gravid, or pregnant with young; the substantive *cápella*, or *óvis*, or *vácca*, or some such like, being understood.

fœtúra, fœtúræ,
a noun common, of the first declension and feminine gender.
a breeding or *going with young*

foétus, foéta, foétum,
an adjective of three terminations.
pregnant, big with young

foétus, foétûs,
a noun common, of the fourth declension, and masculine gender.
the young of any animal

fólium, fólii,
a noun common, of the second declension, and neuter gender.
a leaf

fons, fóntis,
a noun common, of the third declension, and masculine gender.
a fountain, a source or *spring*

fóràs,
an adverb.
out of doors, forth

fórma, fórmæ,
a noun common, of the first declension and feminine gender.
a shape or *form*

formído, formídinis,
a noun common, of the third declension, and of the feminine gender.
fear, dread, apprehension

formósior, formosióris,
the comparative degree of formósus, *which see.*
fairer, more handsome

formosíssimus, formosíssima, formosíssimum,
the superlative degree of formósus, *which see.*
most beautiful

formósus, formósa, formósum,
an adjective of three terminations.
fair, beauteous, beautiful
handsome, pretty

fors, fórtis,
a noun common, of the third declension and feminine gender.
chance, fortune

fórsitàn,
an adverb.
perhaps, peradventure

fórtè,
an adverb; or the ablative case singular of fors.
by chance, casually, as it happened

fortunátus, fortunáta, fortunátum,
an adjective of three terminations.
fortunate, lucky, prosperous, happy

fóveo, fóvi, fótum, fovére,
a verb active, of the second conjugation.
I cherish or *keep warm*
I court or *woo,* iii, 4

fráctus, frácta, fráctum,
the past participle of frángo, *which see.*
broken, shattered

frágilis, frágilis, frágile,
an adjective of two terminations.
fragile, brittle, easily broken
crackling, viii, 82
slim or *crisp,* v, 85

frágum, frági,
a noun common, of the second declension, and neuter gender.
a strawberry

frángo, frégi, fráctum, frángere,
a verb active of the third conjugation.
I break

fraus, fraúdis,
a noun common, of the third declension and feminine gender.
fraud, deceit, guile, wickedness

fráxinus, fráxini,
a noun common, of the second declension, and of the feminine gender.
an ash tree

frétum, fréti,
a noun common, of the second declension, and of the neuter gender.
a frith or *arm of the sea*
the sea, i, 61

frígidus, frígida, frígidum,
an adjective of three terminations.
frigid, cold
cool, v, 25

frígus, frígoris,
a noun common, of the third declension, and neuter gender.
cold
coolness, i, 53, ii, 8
frost, x, 47, 48, 57
intense cold, x, 65
winter, ii, 22, v, 70

frondátor, frondatóris,
a noun common, of the third declension, and masculine gender.
a vine-pruner, a woodman, i, 57

fróndeo, fróndui, frondére,
a verb neuter, of the second conjugation.
I am in leaf

frondósus, frondósa, frondósum,
an adjective of three terminations.
leafy

frons, fróndis,
a noun common, of the third declension, and of the feminine gender.
a fresh bough or *green leaf*
living foliage or *sward,* i, 81
a verdant leafy branch, x, 30

frons, fróntis,
a noun common, of the third declension; and of the feminine, but originally masculine, gender.
the forehead
☞ The compounds of *frons* are all masculine.

frúges, frúgum,
a noun common, of the third declension, and of the feminine gender; used in the plural number only.
fruits of the earth, vegetable produce
crops or *grain*

frústrà,
an adverb,
in vain, to no purpose

fúgio, fúgi, fúgitum, fúgere,
a verb active and neuter, of the third conjugation.
I flee or *shun*
I quit or *leave,* i, 4
I desert, ix, 54
I avoid, ix, 30
I refuse or *am shy of,* iii, 53
I betake to, iii, 65
I get hence, iii, 93

fulígo, fulíginis,
a noun common, of the third declension, and of the feminine gender.
soot, sooty smoke

fúltus, fúlta, fúltum,
the past participle, of the verb active, of the fourth conjugation, fúlcio, fúlsi, fúltum, fulcíre, *I prop or bolster.*
propped, bolstered, supported, resting

fúmo, fumávi, fumátum, fumáre,
a verb neuter, of the first conjugation.
I smoke or *reek*

fúndo, fúdi, fúsum, fúndere,
a verb active, of the third conjugation.
I pour out, v, 71
I pour forth or *yield in profusion,* iv, 20, 23, ix, 41

fúnus, fúneris,
a noun common, of the third declension, and the neuter gender.
a funeral or *burial*
a death or *decease,* v, 20

fur, fúris,
a noun common, of the third declension, and of the masculine and also feminine gender.
a thief
a hireling, a slave, a varlet, iii, 16

fúror, furóris,
a noun common, of the third declension and the masculine gender.
madness, rage, fury
frenzy, x, 60
flame of love, object of desire, x, 38

fúrtum, fúrti,
a noun common, of the second declension and neuter gender.
theft

fúscus, fúsca, fúscum,
an adjective of three terminations.
brown, tawny, dark of complexion

fúsus, fúsi,
a noun common, of the second declension, and masculine gender.
a spindle

futúrus, futúra, futúrum,
the future participle of sum, *which see.*
future, yet or *about to be*

G.

Galatéa, Galatéæ,
a noun proper, of the first declension, and feminine gender.
Galatéa,
the name of a woman, signifying *milk-maid:* a sea nymph, daughter of Néreus, ix, 39.
Gállus, Gálli,
a noun proper, of the second declension and masculine gender.
Gállus,
a Roman poet and general officer, who raised himself from an obscure situation to high honor; but afterwards fell into disgrace, and killed himself. ☞ There were many persons of this name.
Garamántes, Garamántum,
a noun gentile, of the third declension, and masculine gender; the plural of Gáramas, Garamántis, *a Garamátian or Zárian.*
the Garamántës,
a people of Africa, living near the Equator.
gaúdeo, gavísus sum, gaudére,
a verb neuter-passive, of the second conjugation.
I joy or *rejoice,* iii, 88
I delight in, vi, 29, viii, 75
I smile or *teem,* ix, 48
gélidus, gélida, gélidum,
an adjective of three terminations.
gelid, cold, bleak, chill
geméllus, geméllі,
a noun common, of the second declension, and masculine gender: diminutive.
a little twin
gémma, gémmæ,
a noun common, of the first declension, and feminine gender.
a vine bud
gémo, gémui, gémitum, gémere,
a verb neuter of the third conjugation.
I groan or *moan*
I coo, i, 59
gens, géntis,
a noun common, of the third declension and feminine gender.
a nation or *people*
a race, iv, 9
génus, géneris,
a noun common, of the third declension, and neuter gender.
a kind, a race, or *lineage*
Germánia, Germániæ,
a noun proper, of the first declension, and feminine gender.
Gérmany,
a country of Europe.
glácies, glaciёï,
a noun common, of the fifth declension and feminine gender.
ice, frost
glans, glándis,
a noun common, of the third declension, and of the feminine gender.
an acorn, mast
gnátus, gnáti,
a noun common, of the second declension, and masculine gender.
a son
Gortýnius, Gortýnia, Gortýnium,
an adjective proper, of three terminations.
Gortýnian, Cretan, of Gortys
grácilis, grácilis, grácile,
an adjective of two terminations.
slender, thin, slim
grámen, gráminis,
a noun common, of the third declension, and neuter gender.
grass, herbage
grándis, grándis, gránde,
an adjective of two terminations.
big, huge, large, great
grátior, gratióris,
the comparative degree of the adjective grátus, grá-ta, grátum, *acceptable, grateful or agreeable.*
more acceptable or *pleasing*
gratíssimus, gratíssima, gratíssimum,
the superlative degree of grátus: *see* grátior.
most pleasing or *agreeable*
grávis, grávis, gráve,
an adjective of two terminations.
heavy, i, 36
gravid, i, 50
massive, vi, 17
noxious, hurtful, injurious, x, 75, 76
grex, grégis,
a noun proper, of the third declension and masculine gender.
a flock or *herd*
Grynaéus, Grynaéa, Grynaéum,
an adjective proper, of three terminations.
Grynéan, of Grynéum
gryps, grýphis,
a noun common, of the third declension and masculine gender.
a griffin
gúrges, gúrgitis,
a noun common, of the third declension and masculine gender.
a whirlpool
a gulf, vi, 76

H.

hábeo, hábui, hábitum, habére,
a verb active, of the second conjugation.
I have
I possess, i, 71
I heed or *hold, I observe,* iii, 42
I sway or *control,* i, 31
I take or *accept,* viii, 60
I detain, x, 9
hábito, habitávi, habitátum, habitáre,
a verb frequentative, of the first conjugation.
I have often
I inhabit or *tenant,* ii, 29, 60, vi, 2
haéreo, haési, haésum, haerére,
a verb neuter, of the second conjugation.
I adhere or *stick to*
Hamadrýades, Hamadrýadum,
a noun proper, of the third declension and feminine gender; being the plural of Hamádryas, Hamadrýadis, *a Hamadrýad.*
the Hamadrýads,
rural nymphs, who presided over trees.

hásta, hástæ,
a noun common, of the first declension and feminine gender.
a spear

Hébrus, Hébri,
a noun proper, of the second declension, and masculine gender.
the Hebrus,
a river of Thrace, now called the Maríssa.

hédera, héderæ,
a noun common, of the first declension and feminine gender.
ivy

hérba, hérbæ,
a noun common, of the first declension and feminine gender.
an herb, a plant
herbage or *grass,* iii, 55, 93, v, 26, vi, 59, vii, 45, 57, viii, 2, 15

héros, heróïs,
a noun common, of the third declension and masculine gender: a Greek word; making heróa *in the accusative case singular. The plural number is,* heróës, heróum, heróïsi *vèl* herŏïbus, heróas, heróës, heróïsi *vèl* heróïbus.
a hero

Hespérides, Hespéridum,
a noun proper, of the third declension and feminine gender; being the plural of Hésperis, Hespéridis, *a Hésperid or daughter of Hésperus.*
the Hespéridës,
three celebrated Nymphs, daughters of Hésperus. They were appointed joint guardians of the golden-apple trees, which Juno gave to Júpiter on the day of her marriage with him. The orchard was in Africa.

Hésperus, Hésperi,
a noun proper, of the second declension, and masculine gender.
Hésperus,
a son of Iápetus, and brother to Atlas.
the evening star, viii, 30, x, 77

hestérnus, hestérna, hestérnum,
an adjective of three terminations.
yester, of yesterday or *yesternight*

heu,
an interjection.
ah! alas! Oh!

hibérnus, hibérna, hibérnum,
an adjective of three terminations.
brumal, hyémal, pertaining to winter

hibíscus, hibísci,
a noun common, of the second declension and masculine gender.
a mallow, a switch, a twig or *osier*

hic, hæc, hoc,
a demonstrative pronoun.
this, he, she, it
the one, the other, iv, 56

hîc,
an adverb.
here

hílarans, hilarántis,
the present participle of the active verb, of the first conjugation, hílaro, hilarávi, hilarátum, hilaráre, *I cheer or enliven.*
cheering, enlivening

hînc,
an adverb.
hence, from this time or *place*
here on this side, i, 54
there on that side, i, 57
afterwards or *after this,* iv, 37, vi, 41

hírcus, hírci,
a noun common, of the second declension, and masculine gender.
a buck or *he goat*

hirsútus, hirsúta, hirsútum,
an adjective, of three terminations.
hairy, shaggy
rough or *prickly,* vii, 53

hódiè,
an adverb.
to-day

hoédus, hoédi,
a noun common, of the second declension, and masculine gender.
a kid or *young goat*

hómo, hóminis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a man or *woman*
a human being, x, 61

hónor *vel* hónos, honóris,
a noun common, of the third declension, and masculine gender.
honor
respect or *regard,* ii, 53

hóra, hóræ,
a noun common, of the first declension and feminine gender.
an hour
☞ The phrase "*in hóras,*" signifies, "hourly, or every hour."

hórdeum, hórdeï,
a noun common, of the second declension and neuter gender.
barley
☞ This word is sometimes written *órdeum.*

horrídior, horridióris,
the comparative degree of hórridus, *which see.*
rougher, more rugged

hórridus, hórrida, hórridum,
an adjective of three terminations.
horrid, rough, rugged, horrific

hórtus, hórti,
a noun common, of the second declension and masculine gender.
a garden, an orchard

hóstis, hóstis,
a noun common, of the third declension, and of the masculine and also feminine gender.
an enemy, a foe

hùc,
an adverb.
hither

húmi,
an adverb: else the genitive case singular of húmus, *which see.*
on the ground

húmilis, húmilis, húmile,
an adjective of two terminations.
low, lowly, mean, humble

húmor, humóris,
a noun common, of the third declension and masculine gender.
moisture

húmus, húmi,
a noun common, of the second declension, and feminine gender.
the ground
☞ The genitive of this noun signifies, "*upon the ground.*"

hyacínthus, hyacínthi,
a noun common, of the second declension and masculine gender.
a hyacinth
a flower de luce, iii, 63
gladder or *flag grass,* vi, 53
a martagon lily
☞ It is not now distinctly known what flower the ancients denominated "*hyacínthus:*" but there is reason to believe, that they applied this term unto more than one sort. Sometimes '*the hyacinth*' of the moderns seems to be intended; and, at other times, '*the violet:*' but '*gladder grass* or *iris*' is oft unquestionably meant; and not unfrequently, I think, '*the martagon lily,*' or '*Turk's cap.*'

Hýbla, Hýblæ,
a noun proper, of the first declension, and feminine gender.
Hybla,
a mountain of Sícily, famous for thyme and for fine-flavored honey.

Hyblaéus, Hyblaéa, Hyblaéum,
an adjective proper, of three terminations.
Hybléan, of Hybla

hýems, hýemis,
a noun common, of the third declension, and of the feminine gender.
winter

Hýlas, Hýlæ,
a noun proper, of the first declension, and the masculine gender.
Hylas,
a beautiful boy, son of Thiódamas king of Mýsia, stolen by Hérculës, and carried on board the Argo. He was unfortunately drowned in a well on the coast of Asia.

Hýlax, Hylácis,
a noun proper, of the third declension, and the masculine gender.
Hylax,
the name of a dog, signifying *barker.*

I.

Iácchus, Iácchi,
a noun proper, of the second declension and masculine gender.
Iácchus or *Bacchus*
wine, vi, 15

íbi,
an adverb.
there

ídem, éadem, ídem,
an adjective pronoun, a compound of is, éa, id, *that, he, she,* or *it, with the adjunctive syllable* dem.
the same man, woman, or thing

ígitùr,
a conjunction.
therefore

ígnis, ígnis,
a noun common, of the third declension, and masculine gender.
fire
love-flame, iii, 66, v, 10

ignóbilis, ignóbilis, ignóbile,
an adjective of two terminations, compounded of in, *and* nóbilis, *noble.*
ignoble, mean, inglorious, despicable
common, vulgar, ordinary, ix, 38

ignótus, ignóta, ignótum,
an adjective of three terminations, compounded of in, *and the past participle,* nótus, *known.*
unknown

íle, ílis,
a noun common, of the third declension, and the neuter gender: used chiefly (if not solely) in the plural number, ília, ílium.
the flank or *groin, a small gut*
the side or *bottom of the belly,* vii, 26

ílex, ílicis,
a noun common, of the third declension, and of the feminine gender.
a holm tree, an evergreen oak

ílle,ílla, íllud, *genitive,* íllius *vel* illíus,
a demonstrative pronoun.
he, she, it, or *that*

Illýricus, Illýrica, Illýricum,
an adjective proper, of three terminations.
Illýrian or *Illyric*
of Illýricum, Illyris or *Illýria,*
a country east of the Adriátic sea.

imágo, imáginis,
a noun common, of the third declension, and of the feminine gender.
an image, a picture or *portrait*
a likeness or *resemblance,* ii, 27
any reflection visible or *audible*

ímber, ímbris,
a noun common, of the third declension, and masculine gender.
a shower, rain

ímbuo, ímbui, imbútum, imbúere,
a verb active, of the third conjugation.
I wet, imbrue, dye, or *stain*

ímitor, imitátus sum, imitári,
a verb deponent, of the first conjugation.
I imitate or *rival,* ii, 31
I ape or *mimic,* v, 73

ímmemor, immémoris,
an adjective of one termination, compounded of in, *and* mémor, *mindful.*
unmindful, regardless, forgetful

immíneo, immínui, imminére,
a verb neuter, of the second conjugation.
I overhang or *impend over*

immitto, immísi, immíssum, immíttere,
a verb active of the third conjugation, compounded of in, *and the simple active verb* mítto, *I send.*
I send forth or *let loose*
I admit or *let in,* ii, 59

ímmò,
a conjunction.
nay; sometimes *yea, yes*

ímpar, ímparis, *genitive plural,* ímparum,
an adjective, of one termination: compounded of in, *and* par, *equal.*
unequal, uneven, odd

ímpius, ímpia, ímpium,
an adjective, of three terminations; compounded of in, *and* pius, *godly.*
impious, wicked, atrocious, pitiless

ímpleo, implévi, implétum, implére,
a verb active, of the second conjugation, compound-

ed of in, and the simple active verb, pléo, *I fill.*
I fill

imprímis,
an adverb.
above all, principally, chiefly

ímprobus, ímproba, ímprobum,
an adjective of three terminations; compounded of in, *and* próbus, *honest.*
naughty, wicked, impious

ímus, íma, ímum,
an adjective of three terminations; namely, the superlative degree of ínferus, *low.*
lowest or *deepest*
very deep or simply *deep,* viii, 98
inmost or *closest,* iii, 54

in,
a preposition; governing the accusative case, when "motion to *or* towards" *is implied; but the ablative case, when* "rest *or* motion in a place" *is signified.*
in, on, upon, to, into, against

inánis, inánis, ináne,
an adjective of two terminations.
empty, void
vain, unavailing, ii, 5

incéndo, incéndi, incénsum, incéndere,
a verb active, of the third conjugation.
I set fire to or *light up*

incértus, incérta, incértum,
an adjective of three terminations, compounded of in, *and* cértus, *certain.*
uncertain, doubtful, fluctuant

incído, incídi, incísum, incídere,
a verb active of the third conjugation, compounded of in, *and the simple active verb,* caédo, *I lash or flog.*
I cut, nick, hack or *chop,* iii, 11
I cut or *pare,* viii, 29
I cut short, ix, 14
I carve or *cut out,* x, 53

incípio, incépi, incéptum, incípere,
a verb active and neuter, of the third conjugation; compounded of in, *and the simple active verb,* cápio, *I take.*
I commence or *begin*

incónditus, incóndita, incónditum,
an adjective of three terminations, or, the past participle of the imaginary verb incóndo, *I unstow.*
incondite, off hand
extemporaneous, unpremeditated

increméntum, increménti,
a noun common, of the second declension and neuter gender.
an increment, increase, or *offspring*

incúltus, incúlta, incúltum,
an adjective of three terminations, compounded of the preposition in, *and* cúltus, *the past participle of* cólo, *I till.*
inculi, wild, uncultivated

incúmbens, incumbéntis,
the present participle of the compound neuter verb, of the third conjugation, incúmbo, *I lean upon.*
leaning upon or *against*

indígeo, indígui, indigére,
a verb neuter of the second conjugation, compounded of in, *and the simple neuter verb,* égeo, *I want.*
I lack or stand in need of

indígnus, indígna, indígnum,
an adjective of three terminations, compounded of in, *and* dígnus, *worthy.*
unworthy, indign
faithless, counterfeit, feigned, viii, 18
cruel, ill-requited, x, 10

indóctus, indócta, indóctum,
an adjective of three terminations, compounded of in, *and of* dóctus, *the past participle of* dóceo, *I teach.*
untaught, illiterate, unskilful

indúco, indúxi, indúctum, indúcere,
a verb active, of the third conjugation, compounded of in, *and the simple active verb,* dúco, *I lead or bring.*
I bring in or *introduce*
I draw over or *cover,* v, 40, ix, 20
I lead up, v, 30

íneo, inívi *vèl* ínii, ínitum, ínire,
a verb neuter irregular, compounded of in, *and the simple neuter irregular verb,* éo, *I go.*
I go in, I enter upon, i, 56
I arise or *make my entrance,* iv, 11

íners, inértis,
an adjective of one termination.
idle, slothful, sluggish, listless, i, 28
dormant, inactive, indolent, viii, 24

infélix, infelícis,
an adjective of one termination, compounded of in, *and* félix, *happy.*
unhappy, unfortunate, luckless
wretched, unlucky, miserable, v, 37

ínferus, ínfera, ínferum,
an adjective of three terminations, forming its comparison irregularly, and making, in the comparative degree, inférior, *and in the superlative degree,* ínfimus *vèl* ímus.
low, infernal

infíndo, ínfidi, infíssum, infíndere,
a verb active, of the third conjugation, compounded of in, *and the simple active verb,* findo, *I cleave or split.*
I cut or *upcleave*

inflátus, infláta, inflátum,
the past participle of ínflo, *which see.*
inflated, puffed, swoln or *tumid*

ínflo, inflávi, inflátum, infláre,
a verb active, of the first conjugation, compounded of in, *and the simple neuter verb,* flo, *I blow.*
I inflate

infórmis, infórmis, infórme,
an adjective of two terminations.
mis-shapen, ugly, ill-favored

íngemo, ingémui, ingémitum, ingémere,
a verb neuter, of the third conjugation, compounded of in, *and the simple neuter verb,* gémo, *I groan.*
I bemoan or *bewail*
I lament or *deplore*

ingrátus, ingráta, ingrátum,
an adjective of three terminations, compounded of in, *and* grátus, *grateful.*
ungrateful, unpleasant, disagreeable
unthankful, detested, hapless, i, 35

ínguen, ínguinis,
a noun common, of the third declension, and the neuter gender.
the groin, the waist

injício, injéci, injéctum, injícere,
a verb active, of the third conjugation, compounded

of in, *and the simple active verb*, jácio, *I cast.*
I inject, I throw or *fling in*
I put or *cast upon*, vi, 19

injússus, injússa, injússum,
an adjective of three terminations, compounded of in, *and* jússus, *the past participle of* júbeo, *I bid or command.*
forbidden, unbidden

injústus, injústa, injústum,
an adjective of three terminations, compounded of in, *and* jústus, *just.*
unjust, iniquitous
severe, harsh, over-strict, iii, 33

ínquio, ínquis, inquísti,
a verb defective.
I say, quoth I

insánio, insanívi, insanítum, insaníre,
a verb neuter, of the fourth conjugation, compounded of in, *and the obsolete verb*, sánio, *I am sound.*
I am mad, I rave, I am out of my wits

insánus, insána, insánum,
an adjective of three terminations, compounded of in, *and* sánus, *sound or sane.*
insane, mad, frantic

inscríptus, inscrípta, inscríptum,
the past participle of the compound active verb, of the third conjugation, inscríbo, inscrípsi, inscríptum, inscríbere, *I inscribe.*
inscribed

ínsero, insévi, ínsitum, insérere,
a verb active, of the third conjugation, compounded of in, *and the simple active verb*, séro, sévi, sátum, sérere, *I sow or plant.*
I implant or *ingraft*

insídiæ, insidiárum,
a noun common, of the first declension and feminine gender: wanting the singular number.
an ambush, a plot or *stratagem*
snares, iii, 18

instítuo, instítui, institútum, institúere,
a verb active, of the third conjugation, compounded of in, *and the simple verb*, státuo, *I appoint.*
I institute or *appoint*
I teach, ii, 33, v, 30

ínsto, ínstiti, ínstitum, instáre,
a verb neuter, and active, of the first conjugation, compounded of in, *and the simple neuter verb*, sto, *I stand.*
I stand on, I am instant with
I urge or *press*
I am in hand or *in view*, ix, 66

insuétus, insuéta, insuétum,
an adjective of three terminations, compounded of in, *and* suétus, *the past participle of the neuter inceptive verb*, suésco, *I accustom.*
unaccustomed, unusual, strange
new to one, v, 56

íntegер, íntegra, íntegrum,
an adjective of three terminations.
entire, whole
☞ The phrase "*ab íntegro* vèl *intégro*," means "afresh or anew."

ínter,
a preposition governing the accusative case.
among, amidst, betwixt, between
adown or *through*, v, 84
in or *during*, ix, 24

intéreà,
an adverb.
meanwhile, in the mean time

intéritus, intéritûs,
a noun common, of the fourth declension and masculine gender.
extinction, death, decease

intermísceo, intermíscui, intermístum *vèl* intermíxtum, intermiscére,
a verb active of the second conjugation, compounded of ínter, *and the simple active verb*, místceo, *I mix.*
I intermingle or *intermix*

intéxens, intexéntis,
the present participle of intéxo, *which see.*
interweaving, plaiting, entwining

intéxo, intéxui, intéxtum, intéxere,
a verb active of the third conjugation, compounded of in, *and the simple active verb*, téxo, *I weave, knit, or plait.*
I interweave
I wreath or *entwine*, v, 31

intónsus, intónsa, intónsum,
an adjective of three terminations, compounded of in, *and* tónsus, *the past participle of* tóndeo, *I clip or shear.*
unshorn, unmown, unpolled

invénio, ínvenis, invéni, invéntum, invenire,
a verb active, of the fourth conjugation, compounded of in, *and the simple neuter verb*, vénio, *I come.*
I find

invídeo, ínvides, invídi, invidére,
a verb active and neuter, of the second conjugation, compounded of in, *and the simple active and neuter verb*, vídeo, *I see.*
I envy or *begrudge*

invídia, invídiæ,
a noun common, of the first declension and feminine gender.
envy, spite, spleen

invítus, invíta, invítum,
an adjective of three terminations.
unwilling, reluctant

Iólas, Iólæ,
a noun proper, of the first declension and masculine gender: a Greek word.
Iólas,
the name of a man, signifying *heyday!*

ípse, ípsa, ípsum, *genitive*, ípsius *vèl* ipsíus,
an adjective pronoun.
self or *very*
I, thou, he, she, or *it*, in the nominative case, as the sense may require.

íra, íræ,
a noun common, of the first declension and feminine gender.
anger, ire, wrath, displeasure
huffs, pelts, ill-temper, in the plural.

írritus, írrita, írritum,
an adjective of three terminations.
null, void, vain, futile, fruitless, addle

Ismarus, Ismari, *plural*, Ismara, Ismarórum,
a noun proper, of the second declension; masculine in the singular number, and neuter in the plural.
Ismarus,
a rugged mountain of Thrace.

is, éa, id, *genitive*, éjus,
an adjective pronoun, often used substantively, like hic, ílle, íste, íspe, *and the like.*
that; he, she, it

íste, ísta, ístud, *genitive,* ístius *vèl* istíus,
that or *this; he, she, it*

íterùm,
an adverb.
again, once more

J.

jácens, jacéntis,
the present participle of jáceo, *which see.*
lying at full length

jáceo, jácui, jácitum, jacére,
a verb neuter, of the second conjugation.
I lie along or *at full length*

jácio, jéci, jáctum, jácere,
a verb active, of the third conjugation.
I throw, fling, or *cast*

jácto, jactávi, jactátum, jactáre,
a verb active, (some say frequentative,) of the first conjugation.
I cast, throw, fling, or *toss*
I brag or *boast, I pride me in,* vi, 73

jáctus, jácta, jáctum,
the past participle of jácio, *which see.*
cast, thrown, flung

jàm,
an adverb.
now, already

jamprídèm,
an adverb.
ere now, long since

júbeo, jússi, jússum, jubére,
a verb active, of the second conjugation.
I bid, order, or *command*
I prompt or *stir up,* iv, 33

júdex, júdicis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a judge, an umpire, an arbitrator

judícium, judícii,
a noun common, of the second declension, and neuter gender.
judgment, estimation

júgum, júgi,
a noun common, of the second declension and neuter gender.
a yoke, ii, 66, iv, 41
the brow of a hill, v, 76, ix, 8, x, 11

júnctus, júncta, júnctum,
the past participle of júngo, *which see.*
joined, united, fastened, cemented

júncus, júnci,
a noun common, of the second declension, and masculine gender.
a bulrush

júngo, júnxi, júnctum, júngere,
a verb active of the third conjugation.
I join or *conjoin*
I yoke together, iii, 91
I couple, viii, 27

juníperus, juníperi,
a noun common, of the second declension, and of the feminine gender.
a juniper tree

Júpiter, Jóvis,
a noun proper, of the third declension and masculine gender.
Júpiter,
a son of old Saturn and Ops, born in the island of Crete. Having dethroned his father, he became chief of the universe, and king of the gods.

júrgium, júrgii,
a noun common, of the second declension and neuter gender.
a strife or *quarrel*

jússum, jússi,
a noun common, of the second declension, and neuter gender.
a command

juvénca, juvéncæ,
a noun common, of the first declension and feminine gender.
a heifer or *young cow*

juvéncus, juvénci,
a noun common, of the second declension, and masculine gender.
a steer or *bullock, an ox,* ii, 66, vii, 11, 44
a bull, vi, 46, viii, 85
any young male

júvenis, júvenis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a young man or *woman*
a stripling or *youth*

júvo, júvi, jútum, juváre,
a verb active, of the first conjugation.
I help or *aid*
I give pleasure or *delight,* iv, 2, v, 83

L.

labéllum, labélli,
a noun common, of the second declension and neuter gender: diminutive.
a little or *soft lip*

lábor, lápsus sum, lábi,
a verb neuter deponent, of the third conjugation.
I slide or *glide*
I slip from or *fade,* i, 64

lábor *et* lábos, labóris,
a noun common, of the third declension and masculine gender.
labor, toil, turmoil, vehement exertion
an essay or *undertaking,* x, 1
distress, suffering, solicitude, x, 64

lábrum, lábri,
a noun common, of the second declension, and neuter gender.
a lip

labrúsca, labrúscæ,
a noun common, of the first declension, and feminine gender.
a wild vine

lac, láctis,
a noun common, of the third declension, and neuter gender.
milk

lácero, lacerávi, lacerátum, laceráre,
a verb active, of the first conjugation.
I lacerate, I rend or *tear*

lacértus, lacérti,
a noun common, of the second declension, and of the masculine gender.
an arm, the fore-arm
a lizard or *newt,* ii, 9

lacésso, lacéssi et lacessívi, lacessítum, lacéssere,
a verb active of the third conjugation.
I provoke
I challenge

lácrymæ, lacrymárum,
a noun common, of the first declension and feminine gender; the plural of láchryma, *or, rather, of* lácryma, *a tear in weeping.*
tears

laédo, laési, laésum, laédere,
a verb active of the third conjugation.
I hurt, I injure, I annoy or *offend*
I contaminate or *infect*, i, 51
I tire or *fatigue*, ix, 64

lætítia, lætítiæ,
a noun common, of the first declension and feminine gender.
joy, gladness, mirth, glee

laétor, lætátus sum, lætári,
a verb neuter deponent, of the first conjugation.
I rejoice or *am glad*

laétus, laéta, laétum,
an adjective of three terminations.
joyous, joyful

laévus, laéva, laévum,
an adjective of three terminations.
the left
silly, infatuate, foolish, i, 16

lána, lánæ,
a noun common, of the first declension and feminine gender.
wool

lanúgo, lanúginis,
a noun common, of the third declension, and of the feminine gender.
down
the soft nap or *fur on fruit*

lápis, lápidis,
a noun common, of the third declension, and masculine gender.
a stone

lascívus, lascíva, lascívum,
an adjective of three terminations
lascivious, wanton, playsome

láteo, látui, látitum, latére,
a verb neuter, of the second conjugation.
I lie hid or *am concealed*
I lurk or *skulk*, iii, 20

látrans, latrántis,
the present participle of látro, *which see.*
barking

látro, latrávi, latrátum, latráre,
a verb neuter, of the first conjugation.
I bark, I bay or *howl*

látus, láteris,
a noun common, of the third declension and neuter gender.
the side

laúdo, laudávi, laudátum, laudare,
a verb active of the first conjugation
I praise or *commend*

laúrea, laúreæ,
a noun common, of the first declension, and feminine gender.
the laurel tree, vii, 62, 64
☞ This noun is more properly the feminine gender of the adjective *laúreus, laúrea, laúreum*; the substantive *árbor* being understood.

laúrus, laúri *et* laúrûs,
a noun common, of the second, and likewise fourth declension and feminine gender.
a laurel or *bay tree*

laus, laúdis,
a noun common, of the third declension, and feminine gender.
praise, commendation, renown

lávo, lávi *vèl* lavávi, laútum, lótum *vèl* lavátum, lávere *vèl* laváre,
a verb active of the first, but originally, third conjugation.
I wash, I dip or *bathe*

leaéna, leaénæ,
a noun common, of the first declension and feminine gender.
a lioness

léctor, lectóris,
a noun common, of the third declension, and masculine gender.
a reader

léctus, lécta, léctum,
the past participle of légo, *which see.*
chosen, picked, culled, gathered

légens, legéntis,
the present participle of légo, *which see.*
reading
culling or *gathering*, viii, 38

légo, légi, léctum, légere,
a verb active of the third conjugation.
I read, iv, 27
I peruse, vi, 10, x, 2
I gather, ii, 51
I crop or *cull*, ii, 18, iii, 92, x, 41
I coast or *cruize along*, viii, 7

léntus, lénta, léntum,
an adjective of three terminations.
slow
slender, pliant, flexible, limber, i, 26, iii, 38, 83, v, 16, 31, ix, 42, x, 40
careless and at ease, i, 4

léo, leónis,
a noun common, of the third declension and masculine gender.
a lion

lévis, lévis, léve,
an adjective of two terminations.
light, imponderous
sprightly, nimble, swift, i, 60
slender, slim, v, 2

lêvis, lêvis, lêve,
an adjective of two terminations.
smooth, vi, 51
polished, vii, 31

lévo, levávi, levátum, leváre,
a verb active of the first conjugation.
I ease or *lift up, I alleviate*
I lighten or *disburden*, ix, 65

líber, líbri,
a noun common, of the second declension, and masculine gender.
the rind of a tree, x, 67
a book

Líber, Líberi,
a noun proper, of the second declension, and mascu-

line gender.
Liber or *Bacchus*
the god of wine.

libértas, libertátis,
a noun common, of the third declension, and of the feminine gender.
liberty, freedom, emancipation

líbet, líbuit *et* líbitum est,
a verb impersonal, of the second conjugation.
it pleases, it contents

Libéthrides, Libéthridum,
a noun proper, of the third declension, and feminine gender; used in the plural number only: also, an adjective plural of one termination, wanting the neuter gender.
the Libéthridës,
tutelar goddesses of Libéthria:
Libéthrian, of Libéthria, vii, 21

líbo, libávi, libátum, libáre,
a verb active of the first conjugation.
I taste or *sip,* v, 26
I pour out in sacrifice

líbum, líbi,
a noun common, of the second declension and neuter gender.
a sacrificial cake or *wafer,* made of honey, meal, and oil.

lícet, lícuit *et* lícitum est,
a verb impersonal, of the second conjugation.
it is lawful, it is permitted

lícèt,
a conjunction.
although, albeit, notwithstanding, yet

lícium, lícii,
a noun common, of the second declension, and neuter gender.
the woof about a weaver's beam
the thread of a shuttle
the thrumbs of a web
thread or *yarn in general,* viii, 74

ligústrum, ligústri,
a noun common, of the second declension and neuter gender.
barebind or *hedgebell*
privet or *prim print*

lílium, lílii,
a noun common, of the second declension, and neuter gender.
a lily

límen, líminis,
a noun common, of the third declension, and neuter gender.
a threshold, a porch or *entrance*

límes, límites,
a noun common, of the third declension, and masculine gender.
a limit, a boundary, a landmark

limósus, limósa, limósum,
an adjective of three terminations.
boggy, slimy, miry, clayey, muddy

límus, límí,
a noun common, of the second declension and masculine gender.
clay, mud, mire

língua, línguæ,
a noun common, of the first declension, and feminine gender.
the tongue, language

línquo, líqui, líctum, línquere,
a verb active of the third conjugation.
I quit or *leave*

Línus, Líni,
a noun proper, of the second declension, and masculine gender.
Linus,
an able musician, and son of Apóllo.

liquésco, liquéscere,
a verb neuter, inceptive, of the third conjugation.
I begin to melt or *to liquify*

líquidus, líquida, líquidum,
an adjective of three terminations.
liquid, limpid, crystalline, pellucid
etherial, pure, unadulterate, vi, 33

lis, lítis,
a noun common, of the third declension, and of the feminine gender.
strife, dispute, contest

lítus *vèl* líttus, lítoris *vèl* líttoris,
a noun common, of the third declension, and neuter gender.
the sea-side, shore, coast, strand, beach

lócus, lóci, *plural,* lóca *vèl* lóci, locórum,
a noun common, of the second declension, and masculine gender in the singular number: but neuter or masculine in the plural.
a place, a site or *situation*

locútus, locúta, locútum,
the past participle of lóquor, *which see.*
spoken

lólium, lólii,
a noun common, of the second declension and neuter gender.
darnel, cockle-weed

lóngior, lóngior, lóngius,
the comparative degree of lóngus, *which see.*
longer

lóngus, lónga, lóngum,
an adjective of three terminations.
long
☞ The phrase "*in lóngum*" signifies "unto the stretch or utmost verge:" in other words, "to a degree of tension producing uneasiness."

lóquens, loquéntis,
the present participle of lóquor, *which see.*
speaking

lóquor, locútus sum, lóqui,
a verb deponent, of the third conjugation: both neuter and transitive.
I speak or *say, I mention* or *recite*

lucésco, lucéscere,
a verb neuter, inceptive, of the third conjugation.
I grow clear or *bright*

Lúcifer, Lucíferi,
a noun proper, of the second declension, and masculine gender.
Lúcifer,
which means "*light-bringer:*" this was the Latin name for the "Morning Star."

Lucína, Lucínæ,
a noun proper, of the first declension, and feminine gender.
Lucína, Diána,
the goddess presiding over child birth.

lúcus, lúci,
a noun common, of the second declension and masculine gender.
a holy grove or *consecrated wood*

lúdo, lúsi, lúsum, lúdere,
a verb neuter, of the third conjugation.
I play or *sport*
I pastime, frolic, or *gambol,* vi, 28
I warble or *quaver,* i, 10, vi, 1
I gull or *delude,* vi, 19

lúdus, lúdi,
a noun common, of the second declension, and masculine gender.
play, sport, pastime, game
recreation, pleasure, amusement, ix, 39

lúna, lúnæ,
a noun common, of the first declension and feminine gender.
the moon

lúpus, lúpi,
a noun common, of the second declension and masculine gender.
a wolf

lústro, lustrávi, lustrátum, lustráre,
a verb active of the first conjugation.
I expiate or *purify*
I compass in solemn procession, v, 75
I traverse or *range,* x, 55
I track or *trace,* ii, 12
I view or *survey*

lutéolus, lutéola, lutéolum,
an adjective of three terminations.
yellowish, clay-colored

lútum, lúti,
a noun common, of the second declension and neuter gender.
yellow-dye, woold

lux, lúcis,
a noun common, of the third declension, and of the feminine gender.
light
day-light, the day-time
a day, vii, 43

Lycaéus, Lycaéi,
a noun proper, of the second declension, and masculine gender.
Lycæus,
a mountain of Arcádia, sacred to Jove.

Lýcidas, Lýcidæ,
a noun proper, of the first declension, and the masculine gender.
Lýcidas,
the name of a boy, and also of a shepherd; signifying *wolf's cub.*

Lycísca, Lycíscæ,
a noun proper, of the first declension; and of the feminine, and also masculine gender: of Greek derivation.
Lycísca,
the name of a dog, signifying "*wolf-mongrel.*"

Lycóris, Lycóridis,
a noun proper, of the third declension, and feminine gender: a Greek word.
Lycóris,
the name of a woman.

Lýctius, Lýctia, Lýctium,
an adjective proper, of three terminations.
Lýctian, Cretan, of Lyctos a city of Crete

lynx, lýncis,
a noun common, of the third declension, and of the feminine gender.
a lynx, an ounce, a panther-wolf

M.

mácer, mácra, mácrum,
an adjective of three terminations.
lean, meagre

Mænálius, Mænália, Mænálium,
an adjective proper, of three terminations.
Mænálian, Arcádian, of Mænalus

Maénalus, Maénali, *plural,* Maénala, Mænalórum,
a noun proper, of the second declension; masculine in the singular number, and neuter in the plural.
Mænalus,
a mountain of Arcádia, sacred to Pan.

Maévius, Maévii,
a noun proper, of the second declension, and masculine gender.
Mævius,
an inferior poet of the Augústan age.

mágicus, mágica, mágicum,
an adjective of three terminations.
magical

mágis,
an adverb.
more

magíster, magístri,
a noun common, of the second declension, and masculine gender.
a master, v, 48
an owner, a head-shepherd, ii, 33, iii, 101

mágnus, mágna, mágnum,
an adjective of three terminations, and of irregular comparison; having "major" *for comparative degree, and* "máximus" *for superlative.*
great, ample, i, 48
vast, iv, 5, vi, 31
huge, big, strong, fierce, iv, 22
mighty, heroic, iv, 36
illustrious, renowned, iv, 12
numerous, vi, 55
broad, viii, 6
high, iv, 48
divine, celestial, iii, 104, iv, 49
sharp or *warm,* vii, 16

májor, májor, május,
the comparative degree of mágnus, *which see.*
greater, ampler, bigger, larger, i, 84
loftier or *more sublime,* iv, 1
elder, superior, v, 4
more valuable, iii, 35
more acceptable, v, 53

málo, málui, málle,
a verb irregular, compounded of mágis, *and the irregular verb* vólo, *I am willing.*
I am more willing or *would rather*

málum, máli,
a noun common, of the second declension, and neuter gender.
an ill, x, 61
a mishap or *misfortune,* i, 16

málum, máli,
a noun common, of the second declension and neuter gender.
an apple, iii, 64, viii, 37, 53
a peach, ii, 51
a quince, a citron, vi, 61
a pippin, else *pomegranate,* iii, 71

málus, mála, málum,

an adjective of three terminations, and of irregular comparison; having "péjor" *for comparative degree, and* "péssimus" *for superlative.*
bad, vicious, wicked
malignant, i, 51
blunt, mischievous, injurious, iii, 11
baneful, unlucky, vii, 28
pernicious, fatal, viii, 41
cruel, burning, viii, 83

mándo, mandávi, mandátum, mandáre,
a verb active, of the first conjugation.
I order or *command,* v, 41
I commit unto, v, 36, viii, 93

máneo, mánsi, mánsum, manére,
a verb neuter, of the second conjugation.
I tarry or *stay*
I remain or *continue,* i, 47, iv, 53
I endure, v, 78
I abide behind, iv, 13

Mántua, Mántuæ,
a noun proper, of the first declension, and feminine gender.
Mántua,
a city of Cisálpine Gaul, beyond the Po; founded about 300 years before Rome.

mánus, mánûs,
a noun common, of the fourth declension, and feminine gender.
the hand

máre, máris,
a noun common, of the third declension, and the neuter gender.
a sea, the main
water in general, vi, 32

marínus, marína, marínum,
an adjective, of three terminations.
marine

marítus, maríti,
a noun common, of the second declension, and masculine gender.
a husband, a bridegroom

mármor, mármoris,
a noun common, of the third declension, and neuter gender.
marble

mormôreus, marmórea, marmóreum,
an adjective, of three terminations.
made of marble

Mars, Mártis,
a noun proper, of the third declension, and masculine gender.
Mars,
the god of war, son of Júpiter and Juno.

Mártius, Mártia, Mártium,
an adjective proper, of three terminations.
pertaining to Mars, martial, warlike

másculus, máscula, másculum,
an adjective of three terminations.
male
best, largest, purest, strongest, viii, 65

máter, mátris,
a noun common, of the third declension and feminine gender.
a mother
a dam, i, 23

matúrus, matúra, matúrum,
an adjective of three terminations.
mature, ripe

máximus, máxima, máximum,
an adjective of three terminations, namely, the superlative degree of mágnus, *great.*
greatest, chiefest, supreme
most acceptable or *agreeable,* x, 72

médeor, medéri,
a verb deponent, and defective, of the second conjugation.
I heal or *cure*

medicína, medicínæ,
a noun common, of the first declension and feminine gender.
medicine, cure, remedy, relief

méditans, meditántis,
the present participle of méditor, *which see.*
meditating, musing
warbling, trilling, minstrelsying, vi, 82

méditor, meditátus sum, meditári
a verb deponent, of the first conjugation,
I meditate, muse, excogitate, or *invent*
I plan or *devise,* v, 61
I concert, warble, or *trill,* i, 2, vi, 8, 82

médius, média, médium,
an adjective of three terminations.
mid, middle
half, ix, 59
central or *thickest,* x, 45
deep and wide, viii, 58

mel, méllis,
a noun common, of the third declension, and neuter gender.
honey

Meliboéus, Meliboéi,
a noun common, of the second declension, and masculine gender.
Melibœus,
the name of a shepherd, signifying *neatherd.*

méliùs,
an adverb; the comparative degree of bénè.
better

mémini, meminísse, *imperative,* meménto,
a verb defective.
I remember or *recollect*
I mind or *am mindful,* viii, 88

Menálcas, Menálcæ,
a noun proper, of the first declension and masculine gender: a Greek word.
Menálcas,
the name of a boy and shepherd, signifying *lasting aid.*

mens, méntis,
a noun common, of the third declension and feminine gender.
the mind

ménsa, ménsæ,
a noun common, of the first declension, and feminine gender.
a table or *board*

ménsis, ménsis,
a noun common, of the third declension, and masculine gender.
a month

méntior, mentítus sum, mentíri,
a verb neuter deponent, of the fourth conjugation.
I lie or *speak falsely*
I counterfeit or *feign,* iv, 42

mérces, mercédis,
a noun common, of the third declension, and feminine gender.
wages, hire,
a reward or *recompense*, vi, 26

méreo, mérui, méritum, merére,
a verb active, of the second conjugation.
I earn, merit, or *deserve*
I win, iii, 22

merx, mércis,
a noun common, of the third declension, and of the feminine gender.
merchandize, traffic, ware

méssis, méssis,
a noun common, of the third declension and feminine gender.
harvest
harvest-time or *summer*, v, 70
a crop or *springing corn*, viii, 99

méssor, messóris,
a noun common, of the third declension, and of the masculine gender.
a reaper

métuo, métui, metútum, metúere,
a verb active and neuter, of the third conjugation.
I fear or *dread*

méus, méa, méum, *vocative singular*, mi, méa, méum,
an adjective pronoun, expressive of possession relating to the first person, égo, *I.*
my, mine, my own
☞ This possessive pronoun is frequently used in the plural number, (without any substantive expressed,) in the sense of "*my relations*" or "*my countrymen:*" in like manner, also, are *túus* and *súus* usurped.

Mícon, Micónis,
a noun proper, of the third declension and masculine gender.
Micon or *Mycon*,
the name of a man, signifying *bellow-roar.*

mígro, migrávi, migrátum, migráre,
a verb neuter, of the first conjugation.
I remove or *make off*
I migrate or *depart*

míles, mílitis,
a noun common, of the third declension; and of the masculine, and also feminine gender.
a soldier, a warfarer, a campaigner
a military man or *woman*

mílle,
an adjective of all genders, undeclined.
a thousand

Míncius, Míncii,
a noun proper, of the second declension, and masculine gender.
the Míncius or *Menzo*,
a river of Cisálpine Gaul.

mínium, mínii,
a noun common, of the second declension and neuter gender.
cinnabar, vermillion
red-lead, in a more modern acceptation.

mínùs,
an adverb; the comparative degree of párvum, *little; and still more properly of* párvè.
less or *in a smaller degree*

mirátus, miráta, mirátum,
the past participle of míror, *which see.*
struck with admiration of

míror, mirátus sum, mirári,
a verb deponent, of the first conjugation.
I wonder or *am amazed*
I marvel at or *admire*

místeo, míscui, místum *et* míxtum, miscére,
a verb active of the second conjugation.
I blend, I mix or *mingle*

míser, mísera, míserum,
an adjective of three terminations.
wretched, miserable, hapless, ill-fated
vile, paltry, pitiful, iii, 27

miserábilis, miserábilis, miserábile,
an adjective of two terminations.
miserable, deserving of pity or *compassion*

miséreor, misértus *et* miséritus sum, miseréri,
a verb deponent, of the second conjugation.
I pity or *commiserate*

mitésco, mitéscere,
a verb neuter, inceptive, of the third conjugation.
I meeken
I relent or *become mitigated* or *assuaged*

mítis, mítis, míte,
an adjective of two terminations.
mild, meek, gentle
mellow, ripe, soft, i, 81

mítto, mísi, míssum, míttere,
a verb active, of the third conjugation.
I send
I forward or *convey*, ix, 6

míxtus, míxta, míxtum,
the past participle of místeo, *which see.*
mixt, mingled, blended
interspersed, v, 3

Mnasýlus, Mnasýli,
a noun proper, of the second declension and masculine gender.
Mnasýlus,
the name of a shepherd or satyr, signifying *brawlminder.*

módò,
an adverb: also a conjunction.
just now
immediately, viii, 78
lately, a short time ago, i, 14
in case of, provided that, ix, 27
only, iv, 8

módulans, modulántis,
the present participle of módulor, *which see.*
modulating, tuning, minstrelsying

módulor, modulátus sum, modulári,
a verb deponent, of the first conjugation.
I modulate, tune or *minstrelsy*

módus, módi,
a noun common, of the second declension, and of the masculine gender.
measure, limit, bound or *moderation*

Moéris, Moéris, *accusative*, Moérin,
a noun proper, of the third declension, and masculine gender: a Greek word.
Mœris;
the name of a shepherd, signifying *lot* or *share.*

moéstus, moésta, moéstum,
an adjective, of three terminations.
sorrowful, sad, disconsolate

móla, môlæ,
a noun common, of the first declension, and feminine gender.
meal salted and kneaded
a holy cake, viii, 82

móllior, móllior, móllius,
an adjective, of two terminations; namely, the comparative degree of móllis, *soft.*
softer

móllis, móllis, mólle,
an adjective of two terminations.
soft, iii, 55, v, 31, vi, 53
downy, velvet-like, flexile, iii, 45
woolly, viii, 64
grassy, x, 42
mellow, tender, i, 82
delicate, blushing, ii, 50, v, 38
pliant, flexible, ii, 72
bending, iv, 28
easy, gentle, ix, 8

móllitèr,
an adverb.
softly

móneo, mónui, mónitum, monére,
a verb active, of the second conjugation.
I advise or *admonish, I caution* or *warn*

mons, móntis,
a noun common, of the third declension and masculine gender.
a mountain or *hill*

mónstrum, mónstri,
a noun common, of the second declension and neuter gender.
a monster

Mópsus, Mópsi,
a noun proper, of the second declension, and masculine gender.
Mópsus,
the name of a man.

móra, móræ,
a noun common, of the first declension and feminine gender.
delay
backwardness or *demur,* iii, 52

móriens, moriéntis,
the present participle of mórior, *which see.*
dying, viii, 20, 60, x, 67
expiring, ii, 38
withering, vii, 57

mórior, mórtuus sum, móri *et* moríri,
a verb neuter deponent, of the third conjugation.
I die

móror, morátus sum, morári,
a verb neuter deponent, of the first conjugation.
I tarry or *delay*

mortális, mortális, mortále,
an adjective of two terminations.
mortal, human

mórtuus, mórtua, mórtuum,
the past participle of mórior, *which see.*
dead

mórum, móri,
a noun common, of the second declension and neuter gender.
a mulberry

mótans, motántis,
the present participle of móto, *which see.*
moving often, wagging, waving, nodding

móto, motávi, motátum, motáre,
a verb frequentative, and active, of the first conjugation.
I move often, I wave, shake, wag or *nod*

mugítus, mugítûs,
a noun common, of the fourth declension, and masculine gender.
a bellowing, a loving

múlctra, múlctræ,
a noun common, of the first declension and feminine gender.
a milk-pail

múlgeo, múlsi *et* múlxi, múlsum *et* múlctum, mulgére,
a verb active, of the second conjugation.
I milk

múltò,
an adverb.
by much, by far

múltùm,
an adverb.
much

múltus, múlta, múltum,
an adjective of three terminations, and of irregular comparison: having plus, *more, in the neuter gender only, for comparative degree; and* plúrimus, plúrima, plúrimum, *most, for superlative.*
much, many

múndus, múndi,
a noun common, of the second declension, and masculine gender.
the world

múnus, múneris,
a noun common, of the third declension, and neuter gender.
a gift, present, boon, favor, gratuity
an oblation or *offering,* iii, 63

munúsculum, munúsculi,
a noun common, of the second declension, and neuter gender.
a small present, a petty gift

múrex, múricis,
a noun common, of the third declension, and masculine gender.
the burret or *purple fish*
purple or *crimson,* iv, 44

múrmur, múrmuris,
a noun common, of the third declension, and masculine gender.
a murmur, a whisper

múrus, múri,
a noun common, of the second declension and masculine gender.
a wall or *rampart*
a fortification

Músa, Músæ,
a noun common, of the first declension and feminine gender.
a Muse or *goddess of song,* iii, 84, iv, 1, vi, 69, vii, 19
a song, lay, ditty, tune or *strain,* i, 2, iii, 60, vi, 8, viii, 1, 5

muscósus, muscósa, muscósum,
an adjective of three terminations.
mossy

múscus, músci,
a noun common, of the second declension and masculine gender.
moss

mutátus, mutáta, mutátum,
the past participle of múto, *which see.*
changed, altered
transformed, metamorphosed, vi, 78
reversed, viii, 4

múto, mutávi, mutátum, mutáre,
a verb active, of the first conjugation.
I change or *alter*
I transform or *metamorphose,* viii, 70
I move or *bend,* x, 64
I exchange or *barter,* iv, 39, 44

myríca, myrícæ,
a noun common, of the first declension, and feminine gender.
a tamarisk, an Italian shrub

mýrtus, mýrti,
a noun common, of the second declension, and feminine gender.
a myrtle

N.

Naíades, Naíadum,
a noun proper, of the third declension, and feminine gender; namely, the plural number of Naías, Naídis, *a river nymph.*
the Naiadës,
inferior goddesses, presiding over rivers, wells, and fountains.
☞ This word is sometimes read as a quadrisyllable by the figure diaéresis; and at other times, according to some critics, it becomes "*Náïdes,*" by the figure sýncopä.

Náïs, Náïdis,
a noun proper, of the third declension and feminine gender.
Náïs,
the name of a rural Nymph: it may also mean, "*a Naiad,*" in the sense of "*the Naiads,*" ii, 46.
☞ This was the name of one of the Oceánidës.

nàm,
a conjunction.
for, because

námquè,
a conjunction.
for, because-that

narcíssus, narcíssi,
a noun common, of the second declension, and masculine gender.
a narcissus
a daffodil

nárro, narrávi, narrátum, narráre
a verb active, of the first conjugation.
I tell or *relate, I recount* or *rehearse*

náscens, nascéntis,
the present participle of náscor, *which see.*
being in its birth, iv, 8
growing, springing up, iii, 92

náscor, nátus sum, násci,
I am being born
I grow or *spring up,* iii, 107, iv, 25, viii, 96
I arise, iv, 5, viii, 17

natális, natális,
a noun common, of the second declension and masculine gender.
the day or *anniversary of one's nativity*

nátus *vèl* gnátus, náti *vèl* gnáti,
a noun common, of the second declension, and masculine gender.
a son, a child

naúta, naútæ,
a noun common, of the first declension, and masculine gender.
a sailor, a seaman or *mariner*

naúticus, naútica, naûticum,
an adjective of three terminations.
nautic, naval

nè,
an adverb of prohibition.
may not, iii, 51, vi, 73, vii, 28, x, 48, 49
do not, ii, 17, viii, 102

nè,
a conjunction.
lest, iii, 4, 29, vii, 28, ix, 63

ne,
an enclitic particle.
whether, not

Neaéra, Neaéræ,
a noun common, of the first declension and feminine gender.
Necæra,
the name of a woman, signifying "*paunch-pap,*" or "*tidbit.*"

nèc,
a conjunction.
neither, nor

nécdùm,
an adverb.
nor as yet

néctar, néctaris,
a noun common, of the third declension, and neuter gender.
nectar
malmsey

nécto, néxui *et* néxi, néxum *et* néctum, néctere,
a verb active, of the third conjugation.
I link, tie, knot, bind or *fasten*

négo, negávi, negátum, negáre,
I deny, iii, 24
I refuse, x, 3

némus, némoris,
a noun common, of the third declension, and neuter gender.
a forest, grove, or *wood*

népos, nepótis,
a noun common, of the third declension and masculine gender.
a grandson, a descendant

néquè,
a conjunction
neither, nor
not, iii, 102

Néreus, Néreos,
a noun proper, of the third declension and masculine gender: a Greek name.
Néreus, a god of the sea
the water or *waters of the deep,* vi, 35

Neríne, Neríne,
a noun patronymic, of the first declension and feminine gender.

Nérine, daughter of Néreus

néscio, nescívi, nescítum, nescíre,
a verb neuter, of the fourth conjugation, compounded of nè, *not, and the simple active verb,* scío, *I know.*
I know not, I wot not

níger, nígra, nígrum,
an adjective of three terminations.
black, dark, dusk, sable
swarthy, brown, ii, 16
gloomy, shadowy, vi, 54
purplish, bluish, ii, 18, x, 39

níhil; *by syncopë and crasis,* nîl,
a noun of the neuter gender, undeclined.
nothing, nought

nímiùm,
an adverb.
too much
too far, iii, 94
too simply, ix, 28

Nísa, Nísæ,
a noun proper, of the first declension, and feminine gender.
Nisa,
the name of a woman.

Nísus, Nísi,
a noun proper, of the second declension, and masculine gender.
Nisus,
a king of Megára.

níveus, nívea, níveum,
an adjective of three terminations.
snowy, white

nix, nívis,
a noun common, of the third declension and feminine gender.
snow

nóceo, nócui, nócitum, nocére,
a verb active, and also neuter, of the second conjugation.
I hurt, damage, injure, harm
I do mischief, iii, 15

nódus, nódi,
a noun common, of the second declension and masculine gender.
a knot, viii, 77
a joint of a cane or *reed,* v, 90

nómen, nóminis,
a noun common, of the third declension, and neuter gender.
a name or *appellation*

non,
an adverb.
not
neither, nor, iv, 40

nósco, nóvi, nótum, nóscere,
a verb active and neuter, of the third conjugation.
I know

nóster, nóstra, nóstrum,
an adjective pronoun of three terminations, expressive of possession relating to the first person plural, nos, *we.*
our, belonging or *pertaining to us*

nótior, nótior, nótius,
the comparative degree of nótus, *which see.*
more known, more familiar to

nóto, notávi, notátum, notáre,
a verb active of the first conjugation.
I note or *observe, I mark* or *remark*

nótus, nóta, nótum,
the past participle of nósco, *which see.*
known
celebrated, v, 43

novále, novális,
a noun common, of the third declension, and neuter gender.
fallow land

novéllus, novélla, novéllum,
an adjective of three terminations, derived from nóvus, *new.*
quite young or *tender in growth*

novérca, novércæ,
a noun common, of the first declension and feminine gender.
a step-mother

nóvus, nôva, nôvum,
an adjective of three terminations.
new
fresh, viii, 29
lately made, vi, 37
novel or *recently discovered,* v, 71
original, admirable, iii, 86
early or prime, x, 74

nox, nóctis,
a noun common, of the third declension, and of the feminine gender.
night

núbes, núbis,
a noun common, of the third declension, and of the feminine gender.
a cloud

núdus, núda, núdum,
an adjective of three terminations.
naked, bare

núllus, núlla, núllum, *genitive,* núllius *vèl* nullíus,
an adjective pronoun, of three terminations.
no, none

númen, núminis,
a noun common, of the third declension, and neuter gender.
divine authority, decree or *dispensation*

número, numerávi, numerátum, numeráre,
a verb active of the first conjugation.
I number, count, reckon up or *tell over*

númerus, númeri,
a noun common, of the second declension and masculine gender.
number, vi, 85, vii, 52, viii, 75
tune, strain or *measure,* vi, 27, ix, 45

nùnc,
an adverb of time.
now, at present

núnqùam,
an adverb.
never

núpèr,
an adverb.
lately, of late, not long since

nútans, nutántis,
the present participle of the frequentative and neuter verb of the first conjugation, núto, *I nod.*
nodding, beckoning

nux, núcis,

a noun common, of the third declension, and the feminine gender.
a nut or *walnut*, viii, 30
a chesnut, ii, 52
any shell-fruit

nýmpha, nýmphæ,
a noun common, of the first declension and feminine gender.
a nymph or *rural goddess*

O.

O!
an interjection; prefixed more commonly to the vocative case of nouns, but sometimes also to the nominative or accusative case; and not unfrequently employed (by itself) before either a verb, or an adverb, or the relative pronoun.
O!

Oáxes, Oáxis,
a noun proper, of the third declension, and the masculine gender.
the Oáxis,
a river of Crete, else of Mesopotámia.

obdúco, obdúxi, obdúctum, obdúcere,
a verb active, of the third conjugation, compounded of the preposition ob, *and the simple active verb* dúco, *I lead.*
I lead against
I overrun or *cover over*, i, 49

objiciéndus, objiciénda, objiciéndum,
the future participle passive, of the compound transitive verb, of the third conjugation, objício, objéci, objéctum, objícere, *I throw against.*
that must be thrown or *cast at*

oblítus, oblíta, oblítum,
the past participle of the deponent verb of the third conjugation, oblivíscor, oblítus sum, oblivísci, *I forget.*
having forgotten
forgetful or *mindless*
forgotten, ix, 53

óbvius, óbvia, óbvium,
an adjective of three terminations.
obvious, prescnting to view on the way

óccido, óccidi, occásum, occídere,
a verb neuter, of the third conjugation, compounded of ob, *and the simple neuter verb,* cádo, *I fall.*
I fall down
I go down or *set*
I perish or *die*, iv, 24, 25

occúlto, occultávi, occultátum, occultáre,
a verb frequentative, of the first conjugation.
I hide or *conceal*

occúrso, occursávi, occursátum, occursáre,
a verb neuter and frequentative of the first conjugation.
I run often at or *in the way of*
I meet or *come opposite to*, ix, 25

óciùs,
an adverb, of the comparative degree, whereof the positive is wanting.
more speedily, hastefully, or *swiftly*
with speed, quickly, immediately, vii, 8

óculus, óculi,
a noun common, of the second declension, and masculine gender.
an eye

ódi, odísti, odísse,
a verb defective.
I hate or *have hated*

ódium, ódii,
a noun common, of the second declension and neuter gender.
hatred, dislike, detestation, aversion

ódor, odóris,
a noun common, of the third declension, and masculine gender.
a smell, scent, or *savor*

Oéta, Oétæ,
a noun proper, of the first declension, and the feminine gender.
Œta,
a lofty mountain of Thessaly.

óffero, óbtuli, oblátum, offérre,
a verb active, irregular; compounded of ob, *and the simple active irregular verb* féro, *I bear or suffer.*
I offer or *present*

ólens, oléntis,
the present participle of the neuter verb of the second conjugation, óleo, ólui *et* olévi, ólitum *et* olétum, olére, *I scent or smell.*
smelling, scenting or *scented*

ólim,
an adverb.
formerly or *heretofore*, ii, 37, viii, 91
hereafter, in after times, x, 34

olíva, olívæ,
a noun common, of the first declension, and feminine gender
an olive-tree

olívum, olívi,
a noun common, of the second declension and neuter gender.
olive oil

ólor, olóris,
a noun common, of the third declension, and masculine gender.
a swan

Olýmpus, Olýmpi,
a noun proper, of the second declension, and masculine gender.
Olýmpus,
a mountain of Thessaly:
heaven, the seat of the gods, v, 56, vi, 86.

ómnis, ómnis, ómne,
an adjective of two terminations.
all, every

opácus, opáca, opácum,
an adjective of three terminations.
opaque, shady, gloomy, dusky
☞ This adjective forms a true contrast with *apricus*, sunny or open to the light.

opórtet, oportébat, oportére,
a verb impersonal, of the second conjugation.
it behoves
it is meet, proper or *fit*

óppidum, óppidi,
a noun common, of the second declension and neuter gender.
a walled town or *city*

ópus, óperis,
a noun common, of the third declension, and neuter gender.
work, workmanship

óra, óræ,
a noun common, of the first declension and feminine gender.
a coast

órbis, órbis,
a noun common, of the third declension, and masculine gender.
an orb, a circle, ring, hoop, ball or *sphere*
the globe of the earth, vi, 34
the world, i, 67, iv, 17, viii, 9
the concave vault of heaven, iii, 41

órdo, órdinis,
a noun common, of the third declension, and masculine gender.
order, succession, sequence, vii, 20
an arrangement, a row or *rank,* i, 74
a series or *progression,* iv, 5

orígo, oríginis,
a noun common, of the third declension and feminine gender.
an origin or *original*
a beginning or *commencement*
a description and history, vi, 72

ornátus, ornáta, ornátum,
the past participle of órno, *which see.*
adorned, decorated, embellished

órno, ornávi, ornátum, ornáre,
a verb active, of the first conjugation.
I adorn or *deck*
I crown, vii, 25

órnus, órni,
a noun common, of the second declension, and of the feminine gender.
a mountain ash-tree

óro, orávi, orátum, oráre,
a verb neuter and active, of the first conjugation.
I utter orally
I beg, pray, or *entreat,* ii, 43

Orpheus, Orpheos, *accusative,* Orphea,
a noun proper, of the third declension, and the masculine gender: a Greek name.
Orpheus,
a Thracian bard, son of the Muse Callíopë.
☞ This noun is, properly, a dissyllable; but it is sometimes of the second declension, and then it is rightly trisyllable. Its oblique cases, when of the third declension, are either dissyllables, or trisyllables, at pleasure; but the latter are to be preferred, unless the metre require the former.

órtus, órtus,
a noun common, of the fourth declension, and masculine gender.
a rise or *rising*

os, óssis, *genitive plural,* óssium,
a noun common, of the third declension, and neuter gender.
a bone

ótium, ótii,
a noun common, of the second declension, and neuter gender.
ease, retirement from business
tranquillity, quietude, repose, i, 6, v, 61

ovíle, ovílis,
a noun common, of the third declension, and the neuter gender.
a sheep cot or *fold*

óvis, óvis,
a noun common, of the third declension and feminine gender.
a sheep, a ewe

P.

pábulum, pábuli,
a noun common, of the second declension and neuter gender.
food, fodder, provision
pasturage, i, 50

pacátus, pacáta, pacátum,
the past participle of the transitive verb of the first conjugation, páco, *I appease or pacify.*
tranquillized, pacified, peaceful

página, páginæ,
a noun common, of the first declension and feminine gender.
a page of a book, a title in writing

Palaémon, Palaémonis,
a noun proper, of the third declension, and masculine gender.
Palæmon,
the name of a shepherd, signifying *struggle.*

Páles, Pális,
a noun proper, of the third declension, and feminine gender.
Palēs,
the goddess of shepherds, and of pasturage.

paliúrus, paliúri,
a noun common, of the second declension, and masculine gender.
rhamn, buck thorn
white brier

Pállas, Pálladis,
a noun proper, of the third declension, and feminine gender: a Greek name.
Pallas or *Minérva*
the goddess of wisdom: the first who taught men to found cities.

pállens, palléntis,
the present participle, of the neuter verb of the second conjugation, pálleo, pállui, pallére, *I am pale.*
pale or *wan*
pallid, v, 16
crocus-tinted, iii, 39
yellow, ii, 47
blanched, vi, 54

pálma, pálmæ,
a noun common, of the first declension, and feminine gender.
the palm of the hand, iii, 99
the palm or *date tree*

pálmes, pálmitis,
a noun common, of the third declension, and masculine gender.
a shoot or *young branch*
a vine tendril, vii, 48

palúmbes, palúmbis,
a noun common, of the third declension, and of the feminine (but sometimes masculine) gender.
a wood-pigeon, a ring-dove

pálus, palúdis,
a noun common, of the third declension and feminine gender.
a marsh or *fen,* i, 49
a pool or *pond*

pampíneus, pampínea, pampíneum,
an adjective of three terminations.
viny, of vine leaf

Pan, Pános, *accusative,* Pána,
a noun proper, of the third declension and masculine gender: a Greek word.
Pan,
god of Arcádia, and of shepherds.

papáver, papáveris,

a noun common, of the third declension, and neuter gender.
a poppy

par, páris, *genitive plural,* párum,
an adjective of one termination.
equal, vii, 5
correspondent, v, 90
even in number

parátus, paráta, parátum,
the past participle of páro, *which see.*
prepared, qualified, ready

Párcæ, Parcárum,
a noun proper, of the first declension, and feminine gender: used in the plural number only.
the Fates or *Destinies,*
three powerful goddesses, Clotho, Láchesis, and Atropos.

párciùs,
an adverb; the comparative of párcè, *sparingly.*
more sparingly, with greater reserve

párco, pepérci *et* párси *et* párcui, párSum *et* párcitum, párcere,
a verb neuter and active, of the third conjugation.
I spare or *use moderately*
I beware or *forbear,* iii, 94
I desist, cease, or *leave off,* viii, 109

párens, paréntis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a parent, father or *mother*
a sire, iv, 26

páreo, párui, páritum, parére,
a verb neuter, of the second conjugation.
I appear or *am seen*
I obey, yield to, or *submit,* v, 4

Páris, Páridis, *accusative,* Párin,
a noun proper, of the third declension, and the masculine gender.
Páris,
a son of Priam king of Troy.

Parnássius, Parnássia, Parnássium,
an adjective proper, of three terminations.
Parnássian, of Parnássus

Parnássus, Parnássi,
a noun proper, of the second declension, and masculine gender.
Parnássus,
a two peaked mountain of Phocis, famous for the Castálian spring.

páro, parávi, parátum, paráre,
a verb active of the first conjugation.
I prepare or *get ready*
I cook up or *provide,* vi, 79

pars, pártis,
a noun common, of the third declension and feminine gender.
a part or *portion*

Parthénius, Parthénia, Parthénium,
an adjective proper, of three terminations.
Parthénian; of Parthénius
a mountain of Arcádia.

Párthus, Pártha, Párthum,
an adjective gentile, of three terminations
Párthian

Párthus, Párthi,
a noun gentile, of the second declension and masculine gender.
a Párthian

☞ Properly speaking, *Párthus* is the masculine gender of the adjective *Párthus, Pártha, Párthum,* Párthian.

partúrio, parturívi, parturíre,
a verb desiderative, of the fourth conjugation.
I bring forth or *put forth*

pártus, párta, pártum,
the past participle of the transitive verb of the third (originally fourth) conjugation, pário, péperi *et* parívi, pártum, párere *et* paríre, *I procreate or I beget, I bring forth.*
gotten, obtained, procured
provided or *in readiness*

párvus, párva, párvum,
an adjective of three terminations, and of irregular comparison; having "mínor" *for comparative degree, and* "mínimus" *for superlative.*
little, small
young, iv, 60, 62, vii, 29, viii, 37

páscens, pascéntis,
the present participle of pásco, *which see.*
browsing, iii, 96, iv, 45, v, 12
tending, i, 78

pásco, pávi, pástum, páscere,
a verb active and neuter, of the third conjugation.
I feed or *graze,* neuter, i, 60, iii, 96, iv, 45, v, 12, 77; *partìm,* páscor.
I tend or *feed,* active, i, 46, 78, iii, 85, 86, vi, 5, ix, 23

páscuum, páscui,
a noun common, of the second declension, and neuter gender.
pasture land, a feeding ground

Pasíphaë, Pasíphaës,
a noun proper, of the first declension, and feminine gender.
Pasíphaë,
wife of Minos king of Crete.

pássìm,
an adverb.
every where, here and there, up and down
far and wide, in common, iv, 19
scatteredly, vii, 54

pássus, pássa, pássum,
the past participle of pátior, *which see.*
having suffered, having permitted

pástor, pastóris,
a noun common, of the third declension, and of the masculine gender.
a feeder, grazier, shepherd, herdman

pástus, pásta, pástum,
the past participle of pásco, *which see.*
fed

páteo, pátui, patére,
a verb neuter, of the second conjugation.
I lie open or *expanded, I am spread out*

páter, pátris,
a noun common, of the third declension, and masculine gender.
a father or *sire*

pátior, pássus sum, páti,
a verb deponent (transitive and neuter) of the third conjugation.
I suffer, endure, or *bear with,* ii, 15
I bear or *sustain,* iv, 40, x, 53
I permit or *allow,* i, 38, viii, 24

pátria, pátriæ,

a noun common, of the first declension and feminine gender.
one's country or *native land*

pátrius, pátria, pátrium,
an adjective of three terminations.
paternal, fatherly
of or *derived from a father*, iv, 17
of or *peculiar to one's country*
native, i, 68

pátulus, pátula, pátulum,
an adjective of three terminations.
expansive, diffuse, open, wide-spreading

paúcus, paúca, paúcum,
an adjective of three terminations.
few
a few or *some*, iv, 31, x, 2

paulátìm *vèl* paullátìm,
an adverb.
little by little, gradually, by degrees

paúlò *vèl* paúllò,
an adverb.
by a little, somewhat, rather

paúper, paúperis,
an adjective of one termination.
poor, wealthless
mean, low, i, 69
ill-furnished, vii, 34
☞ Many contend that, in this last instance, *paúper* is a substantive, the meaning being, "a poor man's garden," and not "a poor or a badly-furnished garden." The reader is left to choose.

péctus, péctoris,
a noun common, of the third declension, and neuter gender.
the breast or *bosom*

pecúlium, pecúlii, *by crasis*, pecúlî,
a noun common, of the second declension, and neuter gender.
private stock, acquirement, property, gain

pécus, pécoris,
a noun common, of the third declension, and neuter gender.
cattle of any kind
sheep, ii, 20, iii, 6, v, 60
a flock, i, 51, 75, iii, 1, 3, 20, v, 44, 87, x, 17

pécus, pécudis,
a noun common, of the third declension, and feminine gender.
one of any sort of beasts or *cattle*

pédum, pédi,
a noun common, of the second declension, and neuter gender.
a shepherd's crook or *sheep-hook*

péllis, péllis,
a noun common, of the third declension, and of the feminine gender.
the skin, hide, or *pelt*

péndeo, pependi, pendére,
a verb neuter, of the second conjugation.
I hang or *am pendent*

pénè,
an adverb.
almost, nearly

pénitùs,
an adverb.
inwardly, far within
wholly, entirely, altogether, i, 67

per,
a preposition, governing the accusative case.
by or *through, throughout*
over, vii, 11, x, 58

percússus, percússa, percússum,
the past participle of the compound transitive verb of the third conjugation, percútio, percússi, percússum, percútere, *I strike, smite or hit.*
struck, hitten, lashed, buffetted

pérditus, pérdita, pérditum,
the past participle of the compound active verb, of the third conjugation, pérdo, pérdidi, pérditum, pérdere, *I lose, undo, or destroy.*
lost, ruined, undone, ii, 59
distracted, viii, 88

perdúco, perdúxi, perdúctum, perdúcere,
a verb active, of the third conjugation, compounded of per, *and the simple active verb*, dúco, *I lead.*
I lead through
I reduce or *bring to*, i, 73
I entice or *allure*, vi, 60

péreo, perívi *vèl* pérîi, péritum, períre,
a verb neuter, irregular; compounded of the preposition per, *and the simple neuter verb irregular*, éo, *I go.*
I perish or *die*
I pine or *languish*, viii, 41, x, 10

pererrátus, pererráta, pererrátum,
the past participle of the compound neuter verb, of the first conjugation, perérro, *I roam through or over.*
wandered over, crossed, traversed

perféctus, perfécta, perféctum,
the past participle of the compound transitive verb, of the third conjugation, perfício, *I complete or perfect.*
finished, perfected, completed

pérfidus, pérfida, pérfidum,
an adjective of three terminations, compounded of per, *and the simple adjective* fidus, *faithful.*
perfidious, faithless, treacherous
☞ Although in the simple adjective *fidus*, the penult be long, yet in *pérfidus*, it is short.

pérgo, perréxi, perréctum, pérgere,
a verb neuter, of the third conjugation, compounded of per, *and the simple active verb*, régo, *I rule.*
I go forward, I advance or *proceed*

perítus, perita, perítum,
an adjective of three terminations.
skilled, skilful, expert

Perméssus, Perméssi,
a noun proper, of the second declension and masculine gender.
the Perméssus,
a river of Bœótia, rising in mount Hélicon.

permítto, permísi, permíssum, permíttere,
a verb active of the third conjugation, compounded of per, *and the simple active verb*, mítto, *I send.*
I permit, grant, allow or *suffer*

permíxtus, permíxta, permíxtum,
the past participle of the compound transitive verb of the second conjugation, permísceo, permíscui, permíxtum *et* permístum, permiscére, *I blend or mingle.*
intermixed or *intermingled*

perpétuus, perpétua, perpétuum,
an adjective, of three terminations.
perpetual, eternal

pervénio, pérvenis, pervéni, pervéntum, pervenire,
a verb neuter of the fourth conjugation, compounded of per, *through, and the simple neuter verb,* vénio, *I come.*
I come to, I arrive at or *reach*

pervérsus, pervérsa, pervérsum,
an adjective of three terminations.
perverse, cross-grained, spiteful

pes, pédis,
a noun common, of the third declension, and masculine gender.
a foot

péssimus, péssima, péssimum,
an adjective of three terminations, being the superlative degree of málus, *which see.*
most wicked, most villainous
☞ This superlative is oft assumed absolutely, or substantively, as in Eclogue iii, v. 17, and in that event it signifies *scoundrel, villain, varlet, rascal, blackguard, poltroon.*

pétens, peténtis,
the present participle of péto, *which see.*
seeking, asking, soliciting, desiring, craving, demanding, requesting, petitioning

péto, petívi *vel* pétîi, petítum, pétere,
a verb active, of the third conjugation.
I ask, seek, entreat, demand, crave or *request*
I pelt, iii, 64
I butt, iii, 87
I make towards, vi, 80

Phäethontíades, Phäethontíadum,
a noun proper, of the third declension, and the feminine gender; used in the plural number only; the imaginary singular number being Phäethóntias, Phäethontíados, *a Phäethóntiad.*
the Phäethontiadës or *sisters of Phäëton*

Philoméla, Philomélæ,
a noun proper, of the first declension, and feminine gender.
Philoméla,
a daughter of Pandíon king of Athens.

Phoébus, Phoébi,
a noun proper, of the second declension, and masculine gender.
Phoebus, Apóllo,
the god of song.

Phýllis, Phýllidis,
a noun proper, of the third declension and feminine gender: a Greek word.
Phyllis,
the name of a woman, signifying *leaf.*

Piérides, Piéridum,
a noun gentile, of the third declension and feminine gender: a Greek word.
the Piéridës or *Muses,*
so called because born in Piéria, else because they frequented mount Pierus in Thessaly.
☞ This word seems used adjectively in the sense "*Piérian,*" Eclogue x, 72.

pignus, pígnoris,
a noun common, of the third declension, and neuter gender.
a pledge or *pawn*
a bet, stake, deposit, or *wager,* iii, 31

Píndus, Píndi,
a noun proper, of the second declension, and masculine gender.
Pindus,
a mountain of Greece, sacred to the Muses and to Apóllo.

píngo, pínxi, píctum, píngere,
a verb active of the third conjugation.
I paint, color, or *stain,* vi, 22
I garnish, deck, or *diversify,* ii, 50

pínguis, pínguis, píngue,
an adjective of two terminations.
fat, v, 68, vi, 4
plump, i, 35
fruitful, fertile, v, 33
unctuous, pitchy, resinous, vii, 49
pinguid, viii, 65
adipous, clammy, gummy, viii, 54
fattening, iii, 100

pínifer, pinífera, piníferum,
an adjective of three terminations.
pine-bearing, piny, abounding in pine-trees

pínus, pínûs *et* píni,
a noun common, of the fourth and also second declension; and of the feminine gender.
a pine-tree

píscis, píscis,
a noun common, of the third declension and masculine gender.
a fish

pláceo, plácui, plácitum, placére,
a verb neuter, of the second conjugation.
I please or *give delight*

plácidus, plácida, plácidum,
an adjective of three terminations.
placid, peaceful, serene, calm, unruffled

plácitum, pláciti,
a noun common, of the second declension, and neuter gender.
desire, agreeableness or *approbation*
meetness, propriety, becomingness

plánta, plántæ,
a noun common, of the first declension and feminine gender.
the sole of the foot

plénus, pléna, plénum,
an adjective of three terminations.
full

plúrimus, plúrima, plúrimum,
an adjective of three terminations; the superlative degree of múltus, *many or much.*
very many, viii, 96
very much, vii, 49
very copious, vii, 60
most

plus, *plural,* plúres, plúres, plúra *vèl* plúria,
an adjective, wanting both the masculine and feminine genders in the singular number: the comparative degree of múltus, *which see.*
more
several, ii, 32

plùs,
an adverb.
more

plúvia, plúviæ,
a noun common, of the first declension and feminine gender.
rain

póculum, póculi,
a noun common, of the second declension and neuter

gender.
a cup
a goblet or *bowl,* iii, 36, 44, 48, v, 67
a water-cistern or *drinking trough,* viii, 28

poénitet, pœnitébat, pœnítuit, pœnitére,
a verb impersonal, of the second conjugation.
it repents, it ashames, it grieves

Poénus, Poéna, Poénum,
an adjective gentile, of three terminations.
Punic, Týrian
Líbyan, Carthaginian, African, v, 27

pöéta, pöétæ,
a noun common, of the first declension, and the masculine gender.
a poet, a bard

Póllio, Polliónis,
a noun proper, of the third declension and masculine gender.
Póllio,
a noble Roman.
☞ There were several personages of this name.

pómum, pómi,
a noun common, of the second declension and neuter gender.
an apple, i, 81
a prune or *plum,* ii, 53
a pear, ix, 50
any round fruit, i, 38, vii, 54

póndus, pónderis,
a noun common, of the third declension, and neuter gender.
weight, heaviness, ponderosity

póno, pósui, pósitum, pónere,
a verb active, of the third conjugation.
I put or *lay*
I place or *set,* i, 74
I bet or *stake,* iii, 36

Póntus, Pónti,
a noun proper, of the second declension and masculine gender.
Pontus,
a kingdom of Asia Minor, bounded on the north by the Eúxine sea.

póntus, pónti,
a noun common, of the second declension, and masculine gender.
the sea, ocean, main, or *deep,* vi, 35

pópulus, pópuli,
a noun common, of the second declension, and feminine gender.
a poplar tree

pósitus, pósita, pósitum,
the past participle of póno, *which see.*
placed, arranged

posséssor, possessóris,
a noun common, of the third declension, and masculine gender.
a possessor, an occupier

póssum, pótes, pótui, pósse, pótens,
a verb irregular, compounded of pótis, *able, and the substantive verb* sum, *I am.*
I am able, I can

post,
a preposition governing the accusative case.
after
behind, iii, 20

pòst,
an adverb.
afterwards, subsequently

posthábeo, posthábui, posthábitum, posthabére,
a verb active of the second conjugation, compounded of post, *and the simple active verb,* hábeo, *I have.*
I postfer or *postpone, I put off*
I have less regard for, I set aside

pósthàc,
an adverb.
hereafter, from henceforward

póstis, póstis,
a noun common, of the third declension, and masculine gender.
a post or *pillar*
a door post or *lintel,* vii, 50

póstquàm,
an adverb.
after-that, since-that

pótiùs,
an adverb, of the comparative degree; as though it were from pótè, *ably.*
rather

póto, potávi *et* pótus sum, pótum *et* potátum, potáre,
a verb active and neuter, of the first conjugation.
I drink

præ,
a preposition, governing the ablative case.
before, in advance of

praéceps, præcípitis *et* praécipis,
an adjective of three terminations.
headlong, head-foremost

præcípio, præcépi, præcéptum, præcípere,
a verb active, of the third conjugation, compounded of præ, *and the simple active verb* cápio, *I take.*
I take before hand, I forestall or *forehend*
I dry up, iii, 98

prædíco, prædíxi, prædíctum, prædícere,
a verb active, of the third conjugation, compounded of præ, *and the simple active verb* díco, *I say or tell.*
I foretell or *predict, I forebode*

praéfero, praétuli, prælátum, præférre,
a verb active, irregular; compounded of the preposition præ, *and the simple active irregular verb,* féro, *I bear or suffer.*
I prefer

præscríbo, præscrípsi, præscríptum, præscríbere,
a verb active, of the third conjugation, compounded of præ, *and the simple active neuter verb* scríbo, *I write.*
I prescribe
I prefix in writing
I title or *write in the front of,* vi, 12

praésens, præséntis,
an adjective of one termination, or the present participle of praésum.
present, at hand
propitious, indulgent, benign, i, 42

præsépe, præsépis,
a noun common, of the third declension, and neuter gender.
a stall or *manger, a crib* or *rack*

prætéreà,
an adverb.
besides, moreover, ii, 40

further

prætéxo, prætéxui, prætéxtum, prætéxere,
a verb active, of the third conjugation, compounded of præ, *and the simple active verb* téxo, *I weave.*
I border, hem, skirt, edge, or *fringe*

prátum, práti,
a noun common, of the second declension and neuter gender.
a mead or *meadow*

prémo, préssi, préssum, prémere,
a verb active, of the third conjugation.
I press
I squeeze, iii, 99

préssus, préssa, préssum,
the past participle of prémo, *which see.*
pressed or *squeezed*
coagulated or *curdled,* i, 82

Priápus, Priápi,
a noun proper, of the second declension, and masculine gender.
Priápus,
god of gardens and orchards.

prímùm,
an adverb.
first

prímus, príma, prímum,
a numeral adjective, of three terminations; else, as some Grammarians say, the superlative degree of príscus, *ancient.*
the first

princípium, princípii,
a noun common, of the second declension, and neuter gender.
beginning, commencement

prior, prior, prius,
an adjective of two terminations; the comparative degree of príscus, *ancient, else of* prístinus, *pristine: or of some adjective long obsolete.*
former
the first of the two, v, 10
prior or *first,* ix, 54

príscus, prísca, príscum,
an adjective of three terminations, having, according to many Grammarians, "prior," *former, for comparative degree, and* "primus," *first or foremost, for superlative.*
ancient, old, pristine, former

pro,
a preposition, governing the ablative case.
for, instead of, in lieu of

procédo, procéssi, procéssum, procédere,
a verb neuter of the third conjugation, compounded of pro, *and the simple neuter verb,* cédo, *I yield.*
I proceed or *advance,* iii, 94
I roll onward, iv, 12
I march forth, vi, 86
I begin my course, ix, 47

procérus, procéra, procérum,
an adjective of three terminations.
tall, stately

prócùl,
an adverb.
far off, afar, distant
☞ Some take "*prócùl tántùm*" to signify "only a little way off" or "only just by."

procúmbo, procúbui, procúbitum, procúmbere,
a verb neuter of the third conjugation, compounded of pro, *and the obsolete verb* cúmbo, *I lie along.*
I lie down

proélium, proélii,
a noun common, of the second declension and neuter gender.
a battle, a fight, an engagement, a combat

Proétides, Proétidum,
a noun patronymic, of the third declension, and the feminine gender; used in the plural number only; the singular is Proétis, Proétidis, *a Prætid.*
the Proétidës or *daughters of Prœtus*

proficio, profeci, profectum, proficere,
a verb neuter, and active, of the third conjugation, compounded of the preposition pro, *and the simple active verb,* fácio, *I make or do.*
I profit or *avail*
I advantage or *benefit*

profúndus, profúnda, profúndum,
an adjective of three terminations,
deep, profound
high, lofty, iv, 51
☞ The neuter gender of this adjective is frequently usurped absolutely to signify "*the sea.*"

progénies, progeniéï,
a noun common, of the fifth declension, and feminine gender.
progeny or *offspring*

projectus, projecta, projectum,
the past participle of the compound transitive verb of the third conjugation, projício, prójicis, projéci, projectum, projícere, *I fling away.*
cast out, thrown away
out-tossed, vile, vii, 42
prostrate, extended, i, 76

prolixus, prolixa, prolixum,
an adjective of three terminations,
prolix, thick, long
rank, stiff, unshorn, viii, 34

Prométheus, Prométhei, *accusative,* Prométhea,
a noun proper, of the second, or, of the third declension, and masculine gender: a Greek name,
Prométheus,
a son of Iápetus, by Clýmenë, one of the Oceánidës: he was brother to Atlas, Menoétius, and Epiméthеus, and surpassed all mankind in craftiness and ingenuity.
☞ This word, when of the third declension, is properly a trisyllable; but when of the second, a quadrisyllable. Its oblique cases are either trisyllables or quadrisyllables at pleasure. Like all Greek names of the third declension, ending in *s*, it loses (see my new Eton Latin Grammar,) this letter in the vocative case, and makes *Prométheu*, a trisyllable.

próprius, própria, próprium,
an adjective of three terminations.
peculiar, particular, own
perpetual or *lasting,* vii, 31
destined or *allotted*

própter,
a preposition governing the accusative case.
for, on account of
near, beside, hard by, viii, 87

prorípio, prorípui, proréptum, prorípere,
a verb active, of the third conjugation, compounded of pro, *and the simple active verb* rápio, *I snatch or seize violently.*
I take by violence
I hurry off or *steal away,* iii, 19

prósum, pródes, prófui, prodésse, profutúrus,
a verb irregular, compounded of pro, *and the substantive verb* sum, *I am.*
I avail or *profit, I benefit* or *do good*

próterùs,
an adverb.
right forward, further on
on before, i, 13

próximus, próxima, próximum,
an adjective of three terminations, the superlative degree of propínquus, *near.*
nighest or *nearest*
the next, ii, 54, vii, 22

prúnum, prúni,
a noun common, of the second declension and neuter gender.
a prune, plum, or *damson*

púdor, pudóris,
a noun common, of the third declension, and masculine gender.
modesty, bashfulness
sense of shame, vii, 44

puélla, puéllæ,
a noun common, of the first declension and feminine gender.
a girl, a lass, a maid, a damsel
a nymph, v, 59
a virgin, vi, 61

púer, púeri,
a noun common, of the second declension, and masculine gender.
a boy, a lad
a youth, v, 49, vi, 14, 24
a young man, ix, 52
a babe or *infant,* iv, 18, 60, 62
a comrade, v, 19, ix, 66
a shepherd or *swain,* iii, 98, 111, v, 54

pulchérrimus, pulchérrima, pulchérrimum,
an adjective of three terminations, the superlative degree of púlcher, púlchra, púlchrum, *fair.*
fairest, most beautiful, handsomest, prettiest

púlsus, púlsa, púlsum,
the past participle of the simple transitive verb, of the third conjugation, péllo, pépuli, púlsum, péllere, *I drive or chase.*
beaten, routed
struck, hit, smitten, percussed

Puníceus, Punícea, Puníceum,
an adjective proper, of three terminations.
Punic, Týrian, Carthagínian
red, scarlet, crimson, v, 17, vii, 32

purpúreus, purpúrea, purpúreum,
an adjective of three terminations.
purple, gaudy, v, 38
brilliant, splendid, ix, 40

púrus, púra, púrum,
an adjective of three terminations.
pure
clear, bright, serene, ix, 44

púto, putávi, putátum, putáre,
a verb active and neuter, of the first conjugation.
I think, suppose or *imagine*
☞ The original meaning of this verb was "*I lop or prune.*"

Pýrrha, Pýrrhæ,
a noun proper, of the first declension, and feminine gender.
Pyrrha,
wife of Deucálion king of Théssaly.

pýrus *vèl* pírus, pýri *vèl* píri,
a noun common, of the second declension, and feminine gender.
a pear tree

Q.

quà,
an adverb.
which way
any how, any where, vi, 57
yonder where, ix, 7

quâcúmque,
an adverb.
what way soever
in any way at all, ix, 14

quádrupes, quadrúpedis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a quadruped or *four footed animal*
a horse or *steed,* v, 26

quæréndum, quæréndi,
the gerund of quaéro, *which see.*
the act of seeking or *searching for*

quaéro, quæsívi, quæsítum, quaérere,
a verb active, of the third conjugation.
I ask, seek, or *demand*
I enquire, ii, 19
I search for, vi, 51

quális, quális, quále,
an adjective of two terminations, the respondent to tális.
of what sort
like as, such as
such, vii, 22
as, v, 46, viii, 85

quàm,
a conjunction.
than, i, 64, vi, 12
as, after "tàm"

quàm,
an adverb.
how, ii, 20, iii, 100, x, 33

quámquàm,
a conjunction.
although, albeit

quámvìs,
a conjunction.
although, though

quándò,
an adverb.
when, what time

quandóquidèm,
a conjunction.
seeing-that, since, for as much as

quántùm,
an adverb; the respondent to tántùm.
as much as, iv, 54, v, 16, 17
how much, so much
as, i, 26, vii, 51, ix, 12, x, 74

quássans, quassántis,
the present participle of the frequentative and transitive verb of the first conjugation, quásso, quassávi, quassátum, quassáre, *I shake much or oft.*
shaking, waving, brandishing

quátuor,
a numeral adjective undeclined.
four
☞ Although in *quáter*, four times, the *a* be short, yet in *quátuor* it is generally long.

que,
an enclitic particle, never used by itself.
and, both, also, even, too
☞ In most schools the practice (I believe,) is, to take this word separately, and to say '*que*, and,' pronouncing it with great émphasis, and of great length. This method can never be sufficiently reprobated, as nothing can be more erroneous. See my Eton Latin Grammar.

quércus, quércûs,
a noun common, of the fourth declension, and feminine gender.
an oak

quéror, quéstus sum, quéri,
a verb neuter deponent, of the third conjugation.
I complain, I utter laments

qui, quæ, quod,
the relative pronoun.
who

quicúmque, quæcúmque, quodcúmque,
a pronominal adjective.
whoever or *whatever*

quídèm,
an adverb.
truly, verily, indeed

quiésco, quiévi, quiéscere,
a verb neuter inceptive, and sometimes active, of the third conjugation.
I rest, repose, requiesce, x, 33
I quiet, hush, or *cause to rest*

quìn,
an adverb.
why not, ii, 71

quìn,
a conjunction.
wherefore, iii, 52

quis, quæ, quid *vèl* quod,
an interrogative pronoun.
who or *what*, with interrogation

quísquam, quaéquam, quídquam *vèl* quódquam,
an adjective pronoun.
any one, person or thing

quísque, quaéque, quídque *vèl* quódque,
an adjective pronoun.
every one, person or thing

quísquis, quaéquæ, quídquid *vèl* quícquid,
an adjective pronoun; seldom, or never, used in the genitive, dative, or vocative case singular:—and perhaps never in the plural number. The feminine gender, too, of the nominative and accusative cases singular, is very rarely to be met with.

quò,
an adverb.
whither, whereunto, to which place, ix, 1
by how much

quocúmque,
an adverb.
whithersoever, to whatever terms, iii, 49

quòd,
a conjunction, and sometimes an adverb.
that, since, because

quóndàm,
an adverb.
formerly, once, in time past

quóniàm,
a conjunction.
since, seeing-that, because

quóquè,
a conjunction.
also, likewise, too

quotánnìs,
an adverb.
yearly, every year

quótiès,
an adverb.
how often

quùm *vèl* cùm,
an adverb of time.
when
☞ This word also frequently occurs as a conjunction, in the sense of "*since* or *seeing-that.*"

R.

racémus, racémi,
a noun common, of the second declension and masculine gender.
a bunch or *cluster*

rádius, rádii,
a noun common, of the second declension and masculine gender.
the spoke of a wheel
a ray of the sun
a wand or *rod*, iii, 41

ramósus, ramósa, ramósum,
an adjective of three terminations.
branchy

rámus, rámi,
a noun common, of the second declension and masculine gender.
a branch or *bough*

rápidus, rápida, rápidum,
an adjective of three terminations.
rapid, swift, i, 66
intense, parching, ii, 10

ráptus, rápta, ráptum,
the past participle of the simple transitive verb of the third conjugation, rápio, rápui, ráptum, rápere, *I snatch or seize.*
snatched away

rárus, rára, rárum,
an adjective of three terminations.
thin or *spare*, v, 7, vii, 46
scarce or *few*, vi, 40

rástrum, rástri, *plural*, rástra *vèl* rástri, rastrórum,
a noun common, of the second declension and neuter gender in the singular number, but either masculine or neuter in the plural.
a harrow, a rake, a drag

rátis, rátis,
a noun common, of the third declension, and feminine gender.
a bark, skiff, or *ship*

raúcus, raúca, raúcum,
an adjective of three terminations.
hoarse

récubans, recubántis,
the present participle of the compound neuter verb, of the first conjugation, récubo, recúbui, recúbitum, recubáre, *I loll or recline.*

lolling, reclining

recúso, recusávi, recusátum, recusáre,
a verb active of the first conjugation.
I refuse

réddo, réddidi, rédditum, réddere,
a verb active, of the third conjugation, compounded of re, *and the simple active verb, of the first conjugation,* do, *I give.*
I render back, I restore
I give in return, v, 81
I yield up, iii, 21, 24
I pay, v, 75

rédeo, redívi *vèl* rédii, réditum, redíre,
a verb neuter, irregular; compounded of re, *and the simple neuter verb irregular,* éo, *I go.*
I come back or *return*

réfero, réfers, rétuli, relátum, referre,
a verb active, irregular; compounded of re, *and the simple transitive verb, irregular,* féro, *I bear, or suffer.*
I bring back or *bear again,* ii, 66, iv, 21
I waft or *convey,* iii, 73
I recite or *rehearse,* vii, 20
I relate or *sing,* vi, 42, ix, 55
I count or *tell over,* vi, 85
I re-echo, vi, 84

régno, regnávi, regnátum, regnáre,
a verb active of the first conjugation.
I reign, rule, or *bear sway*

régnum, régni,
a noun common, of the second declension, and neuter gender.
a kingdom, a reign or *period of sway*

régo, réxi, réctum, régere,
a verb active of the third conjugation.
I rule or *govern*

rejício, rejéci, rejéctum, rejícere,
a verb active of the third conjugation, compounded of re, *and the simple active verb* jácio, *I cast.*
I reject or *fling back*
I drive or *ward back,* iii, 96
☞ This verb, by sýncopë and crasis, becomes *réicio,* of which the imperative mood *reice* occurs in the verse last quoted.

relíctus, relícta, relíctum,
the past participle of relínquo, *which see.*
left, forsaken, deserted
lost by being left behind, vi, 43

relínquo, relíqui, relíctum, relínquere,
a verb active of the third conjugation, compounded of ré, *and the simple active verb* línquo, *I leave or quit.*
I leave or *relinquish*
I quit or *forsake,* i, 31, v, 35
I abandon or *desert,* i, 15, viii, 91

repértus, repérta, repértum,
the past participle of the compound transitive verb of the fourth conjugation, repério, réperi, repértum, reperíre, *I find or discover.*
found or *discovered*

répeto, repetívi *vèl* repétii, repetítum, repétere,
a verb active, of the third conjugation, compounded of re, *and the simple active verb* péto, *I seek.*
I re-seek

repóno, repósui, repósitum, repónere,
a verb active of the third conjugation, compounded of re, *and the simple active verb,* póno, *I put.*
I reposit or *replace*
I fix, weigh, or *lay up,* iii, 54

requiésco, requiévi, requiéscere,
a verb inceptive of the third conjugation, compounded of re, *and the simple inceptive verb* quiésco, *I rest.*
I rest or *repose,* vii, 10
I halt or *lodge,* i, 80
I stay or *stop,* viii, 4

res, réi,
a noun common, of the fifth declension, and feminine gender.
a thing, vi, 36
an affair, a matter or *concern,* iii, 54

résono, resónui *et* resonávi, resónitum *et* resonátum, resonáre,
a verb neuter, of the first conjugation, compounded of re, *and the simple neuter verb* sóno, *I sound.*
I resound
I re-echo, i, 5

respício, respéxi, respéctum, respícere,
a verb active, and neuter, of the third conjugation, compounded of re, *and the simple active verb obsolete,* spécio, *I view.*
I look back upon
I look behind, viii, 102
I have a regard for, i, 28, 30

respóndeo, respóndi, respónsum, respondére,
a verb active and neuter, of the second conjugation, compounded of re, *and the simple verb,* spóndeo, *I promise freely or I betrothe.*
I reply or *rejoin,* vii, 5, viii, 62
I answer or *echo back,* x, 8

respónsum, respónsi,
a noun common, of the second declension and neuter gender.
a reply or *response, an answer*

restínguo, restínxi, restínctum, restínguere,
a verb active, of the third conjugation.
I quench, stanch or *allay*

réte, rétis,
a noun common, of the third declension, and neuter gender.
a net, a toil or *snare*

revíso, revísi, revísum, revísere,
a verb frequentative and active of the third conjugation, compounded of re, *and the simple frequentative and active verb* víso, *I go to see.*
I revisit or *come again to see*

rex, régis,
a noun common, of the third declension, and masculine gender.
a king or *prince*

Rhénus, Rhéni,
a noun proper, of the second declension, and masculine gender.
the Rhine,
a river of Gérmany.

Rhódope, Rhódopes,
a noun common, of the first declension and feminine gender.
Rhódopë,
a high mountain of Thrace.

rídens, ridéntis,
the present participle of rídeo, *which see.*
laughing
smiling at, vi, 23
green or *blooming,* iv, 20

rídeo, rísi, rísum, ridére,

a verb neuter and active of the second conjugation.
I laugh or *smile*, iii, 9, iv, 62
I laugh at or *smile at*
I bloom or *look gay*, vii, 55

rígidus, rígida, rígidum,
an adjective of three terminations.
rigid, stiff, stubborn, hard

rípa, rípæ,
a noun common, of the first declension and feminine gender.
a bank or *brink of a stream*

rísus, rísûs,
a noun common, of the fourth declension and masculine gender.
laughter
a smile, iv, 60

rívus, rívi,
a noun common, of the second declension, and masculine gender.
a brook, a rivulet or *rill*, v, 47, viii, 87, x, 29
a sluice, iii, 111
a river or *stream*, viii, 101

robústus, robústa, robústum,
an adjective of three terminations.
robust, sturdy

rógo, rogávi, rogátum, rogáre,
a verb active, of the first conjugation.
I ask or *beg*, v, 88
I demand or *enquire*, x, 21

Róma, Rómæ,
a noun proper, of the first declension, and feminine gender.
Rome,
the chief city of Italy.

ros, róris,
a noun common, of the third declension, and masculine gender.
dew

róscidus, róscida, róscidum,
an adjective of three terminations.
roscid, dewy

rosétum, roséti,
a noun common, of the second declension and neuter gender.
a rose-bed

rúbens, rubéntis,
the present participle of the neuter verb, of the second conjugation, rúbeo, rúbui, rubére, *I redden.*
reddening, blushing, iii, 63, iv, 29, 43
ruddy, roseate, x, 27

rúbus, rúbi,
a noun common, of the second declension, and masculine gender.
a bramble

rúmino, ruminávi, ruminátum, rumináre,
a verb active and neuter, of the first conjugation.
I ruminate or *chew again*

rúmpo, rúpi, rúptum, rúmpere,
a verb active, of the third conjugation.
I break, burst, or *rend*

rúpes, rúpis,
a noun common, of the third declension and feminine gender.
a rugged rock or *cliff*

rúrsùm *vèl* rúrsùs,
an adverb.
again, once more

rus, rúris,
a noun common, of the third declension, and neuter gender.
the country
☞ In the plural, this noun signifies "*fields*" or "*rural retreats.*"

rúscus, rúsci,
a noun common, of the second declension, and masculine gender.
gorse, rusk, knee-holly, butcher's broom

rústicus, rústica, rústicum,
an adjective of three terminations.
rustic, rural, iii, 84

rústicus, rústici,
a noun common, of the second declension and masculine gender.
a boor, a loul, a booby, a clown
☞ Perhaps this word is more properly the masculine gender of the adjective *rústicus, rústica, rústicum*, than a substantive.

S.

sacéllum, sacélli,
a noun common, of the second declension, and neuter gender.
a sacred cave

sácer, sácra, sácrum,
an adjective of three terminations.
sacred, holy, vii, 13, 24, viii, 66
consecrated, i, 53

saépè,
an adverb.
oft, often, oftentimes, frequently

saépiùs,
an adverb; the comparative degree of saépè, *oft or frequently.*
oftener or *more frequently*

saévus, saéva, saévum,
an adjective of three terminations.
cruel, inhuman, merciless
brutal, savage, dire
relentless, unnatural

salíctum, salícti,
a noun common, of the second declension, and neuter gender.
a willow-ground, an osier-bed
a willow-hedge, i, 55

sáliens, saliéntis,
the present participle of the neuter verb of the fourth conjugation, sálio, sálui *et* salívi, sáltum, salíre, *I bound or leap.*
bouncing, leaping
gushing, spouting, bubbling, purling, v, 47

saliúnca, saliúncæ,
a noun common, of the first declension and feminine gender.
dwarf nard, mountain lavender

sálix, sálicis,
a noun common, of the third declension and feminine gender.
a willow, an osier, a sallow, a withy

sáltans, saltántis,
the present participle of the neuter verb of the first conjugation, sálto, *I dance or skip.*
dancing, frisking

sáltèm,
an adverb.
at least

sáltus, sáltûs,

a noun common, of the fourth declension, and masculine gender.
a leap or *jump*
a glade or *lawn*, vi, 56, x, 9
a thicket or *forest*, x, 57

sálvus, sálva, sálvum,
an adjective of three terminations.
safe, secure

sándyx *vèl* sándix, sandýcis *vèl* sándicis,
a noun common, of the third declension, and of the masculine or feminine gender.
crimson, scarlet, iv, 45
a vegetable red dye
a mineral pigment like vermillion

sanguíneus, sanguínea, sanguíneum,
an adjective of three terminations.
bloody
blood colored, red, vi, 22, x, 27

sánguis, sánguinis,
a noun common, of the third declension, and masculine gender.
blood

sánus, sána, sánum,
an adjective of three terminations.
sane, sound, right

Sardóus, Sardóa, Sardóum,
an adjective proper, of three terminations.
Sardóan, Sardinian

sàt,
an adverb.
enough, sufficient

sáta, satórum,
a noun common, of the second declension and neuter gender; used in the plural number only.
sown lands, springing crops
☞ Properly speaking, this word is the neuter gender plural, *árva* being understood, of *sátus, sáta, sátum*, the past participle of *séro, sévi, sátum, sérere*, I sow.

sátìs,
an adverb.
enough, sufficient or *sufficiently*

sátiùs,
an adverb; the comparative degree of sàt *or* sátìs.
more enough
better or *more tolerable*, ii, 14

sátur, sátura, sáturum,
an adjective of three terminations.
full
sated, x, 77

Satúrnius, Satúrnia, Satúrnium,
an adjective proper, of three terminations.
Satúrnian, of Saturn
monarch of the golden age.

sáturo, saturávi, saturátum, saturáre,
a verb active, of the first conjugation.
I sate or *satiate*

sátyrus, sátyri,
a noun common, of the second declension, and masculine gender.
a satyr or *man of the woods*

saxósus, saxósa, saxósum,
an adjective of three terminations.
rocky, stony

sáxum, sáxi,
a noun common, of the second declension, and neuter gender.
a rock or *stone*

scélus, scéleris,
a noun common, of the third declension, and neuter gender.
villainy, wickedness, impiety

scío, scívi, scítum, scíre,
a verb neuter and active of the fourth conjugation.
I know
I learn, ii, 35
☞ The final *o* of this verb is short; and likewise of its compound *néscio.*

Scýlla, Scýllæ,
a noun proper, of the first declension, and feminine gender.
Scýlla,
daughter of Nísus, king of Megára.
☞ There was another notoriously bad woman of this name, daughter of Phorcys.

Scýthia, Scýthiæ,
a noun proper, of the first declension, and the feminine gender.
Scýthia,
an ancient region in the northern parts of Europe and of Asia.

sêclum, sêcli, *by sýncopë for*, saéculum, saéculi,
a noun common, of the second declension and neuter gender.
an age, a generation

séco, sécui, séctum *et* secátum, secáre,
a verb active, of the first conjugation.
I cut
I wound, x, 49

séctor, sectátus sum, sectári,
a verb deponent, frequentative and transitive, of the first conjugation.
I hunt or *chase*

secúndus, secúnda, secúndum,
a numeral adjective of three terminations.
second

secútus, secúta, secútum,
the past participle of séquor, *which see.*
followed
in pursuance of or *following*, vi, 59

sèd,
a conjunction.
but

sédeo, sédi, séssum, sedére,
a verb neuter, of the second conjugation.
I sit

séges, ségetis,
a noun common, of the third declension, and of the feminine gender.
standing corn, a crop
a corn field

sémen, séminis,
a noun common, of the third declension, and neuter gender.
seed
a principle, an element, vi, 32

semiputátus, semiputáta, semiputátum,
an adjective of three terminations; being compounded of sémi, *half, and* putátus, putáta, putátum, *pruned, the past participle of* púto, *which see.*
half pruned

sémpèr,
an adverb.
always, ever, for ever

sénex, sénis,
a noun common, of the third declension, and of the

masculine and also feminine gender.
an old man or *woman*
a sire by pre-eminence, vi, 18
a sage or *veteran*, vi, 70

séni, sénæ, séna,
a numeral distributive adjective, of three terminations; used in the plural number only.
six, i, 44
by sixes

sénsus, sénsûs,
a noun common, of the fourth declension and masculine gender.
sense or *sensation*
judgment, mental faculty, iii, 54
brain or *intellect*, viii, 67

séntis, séntis,
a noun common, of the third declension, and masculine gender.
a thorn

sépes, sépis,
a noun common, of the third declension, and feminine gender.
a hedge, i, 54
a fenced orchard, viii, 37

séptem,
a numeral adjective, undeclined.
seven

séptum, sépti,
a noun common, of the second declension, and neuter gender.
an inclosure, a place parted off
a sheep-pen or *fold*

sepúlcrum, sepúlcri,
a noun common, of the second declension and neuter gender.
a sepulchre, a grave, a tomb

séquens, sequéntis,
the present participle of séquor, *which see.*
following

séquor, secútus sum, sequi,
a verb deponent and transitive, of the third conjugation.
I follow or *pursue*, ii, 63
I seek after, ii, 64, vi, 49, 55
I come in by turn, iii, 58
I relate or *report*, vi, 74

sérius, séria, sérium,
an adjective of three terminations.
serious, grave, earnest
important or *weighty*, vii, 17

sérpens, serpéntis,
the present participle of sérpo, *which see.*
creeping, twining

serpíllum, serpílli,
a noun common, of the second declension and neuter gender.
wild thyme

sérpo, sérpsi, sérptum, sérpere,
a verb neuter, of the third conjugation.
I creep, I twine

sértum, sérti,
a noun common, of the second declension, and neuter gender.
a garland, a wreath, a chaplet

sérus, séra, sérum,
an adjective of three terminations.
late

servítium, servítii,
a noun common, of the second declension, and neuter gender.
servitude, slavery, bondage

sérvo, servávi, servátum, serváre,
a verb active of the first conjugation.
I keep or *preserve*, ii, 42, iii, 43, 47
I save, ix, 10
I observe or *watch*, iii, 75
I tend or *guard*, v, 12

sése,
the reduplicate accusative of súi, *of himself, which see.*
himself, iii, 66
themselves, vi, 57

setósus, setósa, setósum,
an adjective of three terminations.
bristly

seù *vèl* ceù,
a conjunction.
whether, or

si,
a conjunction.
if
though, x, 38, 65, 67
☞ The phrase "si quándò" signifies "if at any time" or simply "whenever:" as in Eclogue ii, 23.

síbilus, síbili,
a noun common, of the second declension, and masculine gender.
a hissing or *whistling* as of a breeze

sîc,
a conjunction.
thus, i, 23, 24, ii, 55, v, 79, viii, 16, 81
so or *for this* obtestingly, ix, 30, 31, x, 4

Sicánus, Sicána, Sicánum,
an adjective proper, of three terminations.
Sicánian, Sicílian

sícco, siccávi, siccátum, siccáre,
a verb active of the first conjugation.
I dry, iii, 95
I drain or *suck dry*, ii, 42

síccus, sícca, síccum,
an adjective of three terminations.
dry

Sicélides, Sicélidum,
a Greek adjective proper, of one termination, wanting the neuter gender; and seldom (or never) used in the singular number, viz. hic et hæc Sícelis, hújus Sicélidis.
Sicílian

Sículus, Sícula, Sículum,
an adjective proper, of three terminations.
Sicílian

sídus, síderis,
a noun common, of the third declension, and neuter gender.
a star or *constellation*

ségnum, ségni,
a noun common, of the second declension, and neuter gender.
a sign, a mark, a token, a standard
a configuration or *figure*, iii, 40
a sign of the Zodiac, ix, 46

Silénus, Siléni,
a noun proper, of the second declension, and mascu-

line gender.
Silénus,
a demi-god, foster father of Bacchus.
síleo, sílui, silére,
a verb neuter, of the second conjugation.
I am silent or *still*
sílex, sílicis,
a noun common, of the third declension, and of the masculine or feminine gender.
a flint-stone
a rock or *heap of flints,* i, 15
sílva, sílvæ,
a noun common, of the first declension, and feminine gender.
a wood, a forest
Silvánus, Silváni,
a noun proper, of the second declension, and masculine gender.
Silvánus,
a rural deity, who presided over woodlands.
silvéster, silvéstris, silvéstre ; *vèl,* silvéstris, silvéstris, silvéstre,
an adjective of the third declension of substantives, and of three or of two terminations.
sylvan, rural, pastoral, 1, 2
woodland or *forest,* iii, 70, v, 7
símilis, símilis, símile,
an adjective of two terminations.
like, similar
símùl,
an adverb.
at the same time, vi, 33, ix, 18
at once, forthwith, vi, 26
as soon as, iv, 26
símus, síma, símum,
an adjective of three terminations.
flat-nosed
síne,
a preposition, governing the ablative case.
without
sinister, sinístra, sinístrum,
an adjective of three terminations.
the left
evil-predicting or *ill-boding,* i, 18
on or *from the left,* ix, 15
síno, sívi, sítum, sínere,
a verb active, of the third conjugation.
I permit or *allow*
sínum, síni,
a noun common, of the second declension, and neuter gender.
a pail or *bucket*
Sithónius, Sithónia, Sithónium,
an adjective proper, of three terminations.
Sithónian, of Sithónia
a snowy region of Thrace.
sítiens, sitiéntis,
the present participle of sítio, *which see.*
thirsting, thirsty, parched
sítio, sitívi, sitítum, sitíre,
a verb neuter and active, of the fourth conjugation.
I thirst
I am parched, vii, 57
sítis, sítis, *accusative,* sítim,
a noun common, of the third declension, and feminine gender.
thirst
sívè,
a conjunction.
or, either, if, whether
sóboles, sóbolis,
a noun common, of the third declension, and feminine gender.
issue, breed, progeny, offspring
sócia, sóciæ,
a noun common, of the first declension and feminine gender.
a female associate, a she-companion
sócius, sócii,
a noun common, of the second declension and masculine gender.
a companion, a comrade, a mate
sol, sólis,
a noun common, of the third declension, and masculine gender.
the sun
solátium, solátii,
a noun common, of the second declension and neuter gender.
solace, comfort, consolation
charms, in the plural, ix, 18
sóleo, sólitus sum *et* sólui, solére,
a verb neuter, of the second conjugation.
I am wont or *accustomed, I use*
sólitus, sólita, sólitum,
the past participle of sóleo, *which see.*
wont, accustomed
sollénnis, sollénnis, sollénne,
an adjective of two terminations.
annual, customary, solemn
sollícitus, sollícita, sollícitum,
an adjective of three terminations.
solicitous, anxious
sólor, solátus sum, solári,
a verb deponent and transitive, of the first conjugation.
I comfort, solace, or *console*
solstítium, solstítii,
a noun common, of the second declension, and neuter gender.
a solstice
midsummer heat, vii, 47
sólum, sóli,
a noun common, of the second declension and neuter gender.
the soil or *ground*
sólùm,
an adverb.
only, v, 43
sólus, sóla, sólum, *genitive,* solíus,
an adjective, of three terminations, and of pronominal declension.
sole, alone, ii, 4, iii, 83, 107, ix, 44, x, 48
the only person or thing, v, 8, viii, 10, x, 32
lonely, solitary, x, 14
sólvo, sólvi, solútum, sólvere,
a verb active, of the third conjugation.
I loose, I unbind, I release
sómnium, sómnii,
a noun common, of the second declension and neuter gender.
a dream, a fancy
sómnus, sómni,

a noun common, of the second declension, and masculine gender.
sleep

sónans, sonántis,
the present participle of sóno, *which see.*
sounding, rustling, rattling
echoing, x, 58

sóno, sónui, sónitum *et* sonátum, sonáre,
a verb neuter, of the first conjugation.
I sound
I peal forth or *resound*, v, 64
I re-echo or *ring again*, vi, 44

Sophocléus, Sophocléa, Sophocléum,
an adjective proper, of three terminations.
Sophoclean, of Sóphoclës, tragic

sópor, sopóris,
a noun common, of the third declension, and masculine gender.
slumber, sound repose, deep sleep

sórdeo, sórdui, sordére,
a verb neuter, of the second conjugation.
I am filthy or *despicable*
I am paltry or *of no estimation*, ii, 44

sórdidus, sórdida, sôrdidum,
an adjective of three terminations.
sordid, mean, filthy, beggarly, coarse

sóror, soróris,
a noun common, of the third declension, and of the feminine gender.
a sister
a Muse, vi, 65

spárgo, spársi, spársum, spárgere,
a verb active of the third conjugation.
I strew, v, 40, ix, 20
I scatter or *spurn*, iii, 87
I sprinkle or *bedew*
I throw about, viii, 30
I crumble, viii, 82
I bespread or *mantle*, v, 7

spársus, spársa, spársum,
the past participle of spárgo, *which see.*
besprinked, bespotted, speckled

spátium, spátii,
a noun common, of the second declension and neuter gender.
space, extent, expanse

spécto, spectávi, spectátum, spectáre,
a verb active of the first conjugation.
I behold, I look upon
I regard or *consider*, iii, 48

spécula, spéculæ,
a noun common, of the first declension and feminine gender.
a watch-tower
a summit, a peak or *top*, viii, 59

spelaéum, spelaéi,
a noun common, of the second declension, and neuter gender.
a den

spéro, sperávi, sperátum, speráre,
a verb active, and neuter, of the first conjugation.
I hope, ii, 2
I expect or *look for*, viii, 26

spes, spëi,
a noun common, of the fifth declension, and feminine gender.
hope

spículum, spículi,
a noun common, of the second declension and neuter gender.
a dart, an arrow, a shaft

spína, spínæ,
a noun common, of the first declension and feminine gender.
a thorn
a prickle, v, 39

spinétum, spinéti,
a noun common, of the second declension and neuter gender.
a thorn bush, a prickly brake

spíritus, spíritûs,
a noun common, of the fourth declension and masculine gender.
spirit, breath
pöetic fire, iv, 54

spónte,
the ablative of the diptote, spóntis: *genitive*, spóntis, *ablative*, spónte.
of willing accord or *free inclination*

spúmans, spumántis,
the present participle of the neuter verb of the first conjugation, spúmo, *I foam.*
foaming, frothing

stábilis, stábilis, stábile,
an adjective of two terminations.
stable, stedfast, firm

stábulum, stábuli,
a noun common, of the second declension and neuter gender.
a stall or *stable*, vi, 60
a sheep cot or *fold*, iii, 80, vi, 85

státuo, státui, statútum, statúere,
a verb active of the third conjugation.
I ordain or *appoint*
I resolve or *determine*
I offer or *present*, v, 68

stérilis stérilis, stérile,
an adjective of two terminations.
sterile, barren
degenerate or *wild*, v, 37

Stímichon, Stimichónis,
a noun proper, of the third declension and masculine gender.
Stímichon,
the name of a man: written, also, *Stímicon.*

stípula, stípulæ,
a noun common, of the first declension, and feminine gender.
a straw or *stubble*
a stubble-tube or *pipe of straw*, iii, 27

sto, stéti, státum, stáre,
a verb neuter of the first conjugation.
I stand

strátus, stráta, strátum,
the past participle of the simple active verb, of the third conjugation, stérno, strávi, strátum, stérnere, *I spread or strow; I prostrate or lay flat.*
strewed or *strewn*, vii, 54
levelled, smoothed, hushed, becalmed, ix, 57

strépo, strépui, strépitum, strépere,
a verb neuter, of the third conjugation.
I creak or *screak*
I scream or *gaggle*, ix, 36

strídens, stridéntis,
the present participle of the neuter verb of the second

conjugation, strídeo, strídi, stridére, *or the third conjugation*, strído, strídi, strídere, *I screak.*
screaking

stríngo, strínxi, stríctum, stríngere,
a verb active, of the third conjugation.
I grasp or *hold fast*
I truss or *bind*
I strip or *peel*, ix, 61
I bare, draw or *unsheathe*

stúdium, stúdii,
a noun common, of the second declension and neuter gender.
study, desire, application, diligence
earnestness, affection, delight, pathos, ii, 5

stúltus, stúlta, stúltum,
an adjective of three terminations.
foolish, silly
☞ The masculine gender of this adjective is often assumed absolutely to signify "*a fool* or *simpleton.*"

stupefáctus, stupefácta, stupefáctum,
the past participle of the compound active verb, of the third conjugation, stupefácio, stupeféci, stupefáctum, stupefácere, *I stupify or astonish.*
astonished, astounded, surprised
charmed or *delighted*, viii, 3

stúpeo, stúpui, stupére,
a verb neuter and active of the second conjugation.
I am amazed or *astonished*
I wonder at or *admire*, vi, 37

suádeo, suási, suásum, suadére,
a verb active, of the second conjugation.
I persuade or *counsel*
I invite or *induce*, i, 56

suávè,
an adverb; or (rather) the neuter gender of suávis, *assumed adverbially.*
sweetly, delightfully

suávis, suávis, suáve,
an adjective of two terminations.
sweet, fragrant

sub,
a preposition, governing either the accusative or ablative case: that is, the accusative, when the signification is "prior to *or* before;" *but the ablative when the signification is* "under."
under, below, beneath, passim
prior to or *before*
☞ The preposition *sub* has not the latter sense in any of the Eclogues of Virgil: however, in Eclogue ix, verse 44, the meaning, although strictly "beneath," is, in our idiom, "on or upon;" or rather, "one:" else, perhaps more properly, "during."

subdúco, subdúxi, subdúctum, subdúcere,
a verb active of the third conjugation, compounded of sub, *and the simple active verb*, dúco, *I lead or draw.*
I withdraw
I sink, lessen, or *lower*, ix, 7

súbeo, subívi *vèl* súbii, súbitum, subíre,
a verb active and neuter, irregular; compounded of sub, *under, and the simple neuter verb irregular*, éo, *I go.*
I pass under
I sustain, undergo, or *endure*, x, 66

subjício, subjéci, súbjectum, subjícere,
a verb active, of the third conjugation, compounded of sub, *and the simple active verb*, jácio, *I cast.*
I put under or *cast beneath*
I fling from below
I shoot up, x, 74

subjúngo, subjúnxi, subjúnctum, subjúngere,
a verb active, of the third conjugation, compounded of sub, *and the simple active verb*, júngo, *I join.*
I yoke or *harness*

súblego, sublégi, subléctum, sublégere,
a verb active, of the third conjugation, compounded of sub, *and the simple active verb* légo, *I gather or read.*
I purloin or *pick up underhand*

sublímè,
an adverb; or (rather) the neuter gender of sublímis, *assumed adverbially.*
aloft, on high

sublímis, sublímis, sublíme,
an adjective of two terminations.
sublime, lofty, high, exalted
☞ *The adverb* "sublímè," *and adjective* "sublímis," *are both here given, because in the ninth Eclogue, verse* 29, *where* sublíme *occurs, many construe it as an adjective joining it to* nómen.

submítto, submísi, submíssum, submíttere,
a verb active, of the third conjugation, compounded of sub, *and the simple active verb*, mítto, *I send.*
I submit or *send under, I make yield*
I yoke, i, 46
I select for breed

submótus, submóta, submótum,
the past participle of the compound transitive verb, of the 2nd conjugation, submóveo, submóvi, submótum, submovére, *I remove or sever.*
removed, parted
uplifted from, suspended

subterlábor, subterlápsus sum, subterlábi,
a verb deponent and neuter, of the third conjugation, compounded of súbter, *under, and the simple verb neuter, deponent*, lábor, *I glide.*
I glide or *flow under* or *beneath*

succédo, succéssi, succéssum, succédere,
a verb neuter of the third conjugation, compounded of sub, *and the simple neuter verb* cédo, *I yield.*
I succeed
I repair to or *retire under*, v, 6
I arrive at or *come into*, v, 19

succínctus, succíncta, succínctum,
the past participle of the compound transitive verb of the third conjugation, succíngo, succínxi, succínctum, succíngere, *I gird, I tuck or truss up.*
begirt or *beset downwardly*
encompassed or *environed below*

súccus, súcci,
a noun common, of the second declension, and masculine gender.
juice, sap

súdo, sudávi, sudátum, sudáre,
a verb active and neuter, of the first conjugation.
I sweat, perspire, or *exude*

súi, síbi, se *et* sése,
a personal pronoun, substantive; having neither nominative nor vocative case; and declined alike in both numbers:—the accusative and ablative cases are sometimes redoubled for the sake of energy of expression.
of himself, herself, itself, or *themselves*

súlcus, súlci,
a noun common, of the second declension, and masculine

line gender.
a furrow or *trench*

sum, es, fúi, ésse, futúrus,
a verb irregular, commonly called (but without any good reason) the substantive verb.
I am

súmmus, súmma, súmmum,
an adjective of three terminations, and the superlative degree of súperus, *high.*
highest, loftiest, supreme
top or *topmost*, i, 83, ii, 47

súmo, súmpsi, súmptum, súmere,
a verb active, of the third conjugation.
I take
I assume, vi, 36
I accept of or *receive*, v, 88

súper,
a preposition, governing either the accusative or ablative case.
on, upon, i, 81
over, above
touching or *concerning*
beyond

súpèr,
an adverb.
above
besides, over enough, more than enow, vi, 6

superádditus, superáddita, superádditum,
the past participle of superáddo, *which see.*
added above, superadded
inwrought, engraved afterwards
carved, embossed, iii, 38

superáddo, superáddidi, superádditum, superáddere,
a verb active, of the third conjugation, compounded of súper, *over, and the compound active verb*, áddo, *I add.*
I add moreover or *above, I superadd*
I engrave afterwards or *emboss*
I carve or *cut out, I inscribe*, v, 42

supérbus, supérba, supérbum,
an adjective of three terminations.
proud, haughty, scornful
insolent, disdainful, contemptuous, ii, 15

supercílium, supercílii,
a noun common, of the second declension, and neuter gender.
an eye-brow

súpero, superávi, superátum, superáre,
a verb active, of the first conjugation.
I go over or *pass beyond*, viii, 6
I conquer or *overcome*
I exceed or *surpass*, v, 9
I continue or *remain behind*, ix, 27

supervénio, supérvenis, supervéni, supervéntum, supervenire,
a verb neuter of the fourth conjugation, compounded of súper, *over or above, and the simple verb neuter*, vénio, *I come.*
I come up unexpectedly

supervólito, supervolitávi, supervolitátum, supervolitáre,
a verb neuter frequentative of the first conjugation, compounded of súper, *and the simple verb neuter, frequentative*, vólito, *I fly often or flutter.*
I flutter or *fly often over*

súppleo, supplévi, supplétum, supplére,
a verb active of the second conjugation, compounded of sub, *and the simple active verb* pléo, *I fill.*
I supply, I recruit, I re-augment or *refit*

súra, súræ,
a noun common, of the first declension and feminine gender.
the leg or *calf of the leg down to the heel*

súrdus, súrda, súrdum,
an adjective of three terminations.
deaf

súrgo, surréxi, surréctum, súrgere,
a verb neuter, of the third conjugation, compounded of sub, *and the simple active verb* régo, *I rule.*
I arise or *rise*, iv, 9, x, 75
I spring or *shoot up*, v, 39, vi, 39

suspénsus, suspénsa, suspénsum,
the past participle of the compound transitive verb of the third conjugation, suspéndo, suspéndi, suspénsum, suspéndere, *I suspend or hang up.*
suspended, upborne

suspício, súspicis, suspéxi, suspéctum, suspícere,
a verb active, of the third conjugation, compounded of sub, *and the simple verb active, obsolete*, spécio, *I view.*
I look up at or *survey from below*, ix, 46
I eye with marked attention
I suspect

susúrrus, susúrri,
a noun common, of the second declension and masculine gender.
a buz or *humming noise*

súus, súa, súum,
an adjective pronoun of three terminations, expressive of possession relating to the third person, both singular and plural.
his own, her own, its own; their own

Syracósius, Syracósia, Syracósium,
an adjective proper, of three terminations.
Syracúsan, of Syracuse, Sicilian

T.

tácitus, tácita, tácitum,
an adjective of three terminations; or the past participle of the simple neuter and transitive verb of the second conjugation, táceo, tácui, tácitum, tacére, *I keep silence or hold my peace.*
silent, speechless, dumb
not speaking, saying nothing, ix, 21

táctus, tácta, táctum,
the past participle of the simple transitive verb of the third conjugation, tángo, tétigi, táctum, tángere, *I touch.*
touched, struck
blasted, i, 17

taéda, taédæ,
a noun common, of the first declension, and feminine gender.
a pitch-tree
a pine-log or *pitch-tree faggot*, vii, 49
a torch

tális, tális, tále
an adjective of two terminations, and the precedent to quális.
such like, such

tàm,
an adverb.
so

tàm,
a conjunction, the precédent to quàm.
as
☞ In this sense *tàm* occurs not in the Bucolics.

támèn,
a conjunction.
yet, however, notwithstanding

támquàm,
an adverb, or (rather) a conjunction.
as though, as if

tántùm,
an adverb.
so much, v, 82, vi, 29, 30
only, ii, 3, 28, iii, 50, 53, vi, 16, x, 46

tántùm,
a conjunction, the precédent to quántùm.
as much, i, 25, v, 18, vii, 51, ix, 11, x, 73

tántus, tánta, tántum,
an adjective of three terminations, the precédent to quántus, quánta, quántum, *but frequently occurring without the latter.*
so great

tárdus, tárda, tárdum,
an adjective of three terminations.
slow, tardy
slow-paced, x, 19

taúrus, taúri,
a noun common, of the second declension, and masculine gender.
a bull, iii, 86, 100, v, 33
a steer or *an ox,* i, 46, iv, 41, vii, 39

táxus, táxi,
a noun common, of the second declension, and of the feminine gender.
a yew tree

téctum, técti,
a noun common, of the second declension, and neuter gender.
a roof or *covering*
a house or *palace,* vi, 81

tégmen, tégminis,
a noun common, of the third declension, and neuter gender.
a cover, covert, shelter, or *canopy*

tégo, téxi, téctum, tégere,
a verb active, of the third conjugation.
I cover, veil, hide, or *conceal*
I overshadow, vii, 46

téllus, tellúris,
a noun common, of the third declension and feminine gender.
the earth, iv, 19,
the ground, iv, 33
land or *country,* iv, 39

télum, téli,
a noun common, of the second declension, and neuter gender.
a weapon, dart, spear, javelin, shaft

témpus, témporis,
a noun common, of the third declension, and neuter gender.
time, i, 30, 68, iv, 48, vii, 70
season of the year, iii, 42
present juncture, vii, 35
occasion or *opportunity,* iii, 97
temple of the head, vi, 22, viii, 12

ténco, ténui, téntum, tenére,
a verb active, of the second conjugation.
I hold or *keep fast*
I sway or *possess,* i, 32
I have hold of, I recollect, ix, 45
I fill or *occupy*
I seize, viii, 89

ténер, ténera, ténerum,
an adjective of three terminations.
tender, i, 22, x, 7
young, i, 8, iii, 103, x, 53
fresh, raw, recent, new-made, vi, 34
soft, ii, 51, viii, 15
slender, easily bent or *broken,* vii, 12
delicate, vii, 6, x, 49

ténto, tentávi, tentátum, tentáre,
a verb frequentative and active, of the first conjugation.
I try, tempt or *attempt,* iv, 32
I taint, assail, afflict or *injure,* i, 50

ténuis, ténuis, ténue,
an adjective of two terminations.
slender, slim, i, 2, vi, 8
small, fine, thin, attenuate

tèr,
an adverb.
thrice, three times

téres, téretis,
an adjective of one termination.
long and round, cylindrical, or taper

Téreus, Térei *et* Téreos, *accusative,* Térea,
a noun proper, sometimes of the second, but oftener and far more properly of the third declension: a Greek name.
Téreus,
a king of Thrace, changed into *a hoopoo.*
☞ This noun, like *Orpheus, Prométheus,* and the like, has *Téreu* in the vocative. Its oblique cases are either trisyllables, or dissyllables, at pleasure. The nominative case, whilst of the third declension is a dissyllable; but, when of the second, a trisyllable.

térnus, térna, térnum,
an adjective of three terminations.
three, by threes, three together, triple, trine

téro, trívi, trítum, térere,
a verb active, of the third conjugation.
I rub or *wear*

térra, térræ,
a noun common, of the first declension and feminine gender.
earth, vi, 32, viii, 93
the earth, iii, 61, iv, 51
the ground, viii, 40
land, country, iii, 104, 106
region of the globe, vi, 37
the world, iv, 14

téstis, téstis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a witness, an evidence

téxo, téxui *vèl* téxi, téxtum, téxere,
a verb active of the third conjugation.
I weave, plait, knit, entwine

Thalía, Thalíæ,
a noun proper, of the first declension, and feminine gender.
Thalía,
one of the nine Muses: she presided over pastoral

poetry; and likewise over comedy and festivals.

Théstylis, Théstylis,
a noun proper, of the third declension and feminine gender.
Théstylis,
the name of a woman.

Thétis, Thétidis *vèl* Thétidos,
a noun proper, of the third declension, and the feminine gender: a Greek name.
Thetis,
a goddess of the sea, and the mother of the renowned Achíllës.
the sea itself, iv, 32

thíasus *vèl* thýasus, thíasi *vèl* thýasi,
a noun common, of the second declension, and masculine gender.
a dance in honor of Bacchus

Thrácius, Thrácia, Thrácium,
an adjective proper, of three terminations.
Thrácian, of Thrace

thus, thúris,
a noun common, of the third declension, and neuter gender.
frankincense

thýmum, thými,
a noun common, of the second declension and neuter gender.
thyme

Thýrsis, Thýrsidis *vèl* Thýrsidos, *accusative,* Thýrsin,
a noun proper, of the third declension, and masculine gender.
Thyrsis,
the name of a shepherd, signifying "*leaf-entwined spear.*"

tíbia, tíbiæ,
a noun common, of the first declension and feminine gender.
the shank or *shin bone*
a pipe, flute or *flageolet,* viii, 21, 25, 31, 36, 42, 46, 51, 57, 61

tígris, tígridis *vèl* tígris,
a noun epicene, of the third declension and feminine gender.
a tiger
☞ The genitive *tígris* is evidently by sýncopë for *tígridis;* and hence in the plural number *tígres,* of the nominative and vocative cases, must be by sýncopë for *tígrides,* with the last syllable short: *tígres,* however, in the accusative case, is a spondee, as if from "*hæc tígris, hújus tígris,*" a Latin noun;—for the accusative plural of *tígris, tígridis,* is *tígridas:* by sýncopë, *tígras,* a trochee.

Tígris, Tígris,
a noun proper, of the third declension, and masculine gender.
the Tigris,
a river of Asia, falling into the Euphrátës,—but formerly into the Pérsian gulf.

Timávus, Timávi,
a noun proper, of the second declension, and masculine gender.
the Timávus,
a broad river of Italy, falling into the Adriátic sea.

tímeo, tímui, timére,
a verb neuter and active of the second conjugation.
I fear or *dread*

tímidus, tímida, tímidum,
an adjective of three terminations.
timid, timorous, fearful
affrighted, trembling, vi, 77

Típhys, Típhyos, *accusative,* Típhyn,
a noun proper, of the third declension, and the masculine gender.
Tiphys,
pilot of the Argo.

Títyrus, Títyri,
a noun proper, of the second declension, and masculine gender.
Títyrus,
the name of a swain, shepherd, or goatherd; signifying *leisureful,* according to some; but according to others, *a satyr, a reed, a head-ram.*

Tmárus, Tmári,
a noun proper, of the second declension, and masculine gender.
Tmarus,
a mountain of Thesprótia.

tóllo, sústuli, sublátum, tóllere,
a verb active, of the third conjugation.
I raise or *lift up*
I exalt or *extol,* v, 51
☞ The old preterite of this verb was "*tólli,*" and afterwards "*túli.*"

tóndens, tondéntis,
the present participle of the simple transitive verb of the second conjugation, tóndeo, totóndi, tónsum, tondére, *I clip or shear.*
shearing, clipping, mowing, shaving

tórnus, tórni,
a noun common, of the second declension and masculine gender.
a turning lathe, a carving tool

tórqueo, tórsi, tórtum *et* tórsum, torquére,
a verb active, of the second conjugation.
I writhe or *twist*
I whirl or *toss*
I hurl or *shoot,* x, 59

tórrens, torréntis,
a noun common, of the third declension, and masculine gender.
a torrent or *flood*

tórridus, tórrida, tórridum,
an adjective of three terminations.
torrid, hot, sultry, scorching

tórvus, tórva, tórvum,
an adjective of three terminations.
stern, sour-looked
grim, ii, 63

tot,
an adjective undeclined.
so many
☞ This adjective is the precédent to *quot,* but occurs not in this sense in the Eclogues.

tótus, tóta, tótum, *genitive,* tótius *vèl* totíus,
an adjective of three terminations, and, of pronominal declension.
whole, the whole, entire
all, i, 11

tráctus, tráctûs,
a noun common, of the fourth declension, and masculine gender.
a tract, a train
a region, an extent, iv, 51

trádo, trádidi, tráditum, trádere,
a verb active of the third conjugation, compounded of trans, *over, and the simple verb active, of the first conjugation,* do, *I give.*
I deliver over, I resign or *surrender up*

I commit in trust, iii, 2

tradúco, tradúxi, tradúctum, tradúcere,
a verb active of the third conjugation, compounded of trans, *and the simple active verb* dúco, *I lead.*
I transfer, viii, 99

tráho, tráxi, tráctum, tráhere,
a verb active of the third conjugation.
I draw or *lead*
I entice or *allure,* ii, 65

trans,
a preposition, governing the accusative case.
beyond
over or *behind,* viii, 102

transvérsus, transvérsa, transvérsum,
an adjective of three terminations, compounded of trans, *and* vérsus, vérsa, vérsum, *the past participle of* vérto, *I turn.*
transverse, askant, sidewise
☞ The accusative case plural, neuter gender, of this adjective is usurped adverbially in Eclogue iii, verse 8.

trémulus, trémula, trémulum,
an adjective of three terminations.
tremulous, quivering

tres, tres, tría,
a numeral adjective of two terminations; used in the plural number only.
three

tríplex, tríplicis,
an adjective of one termination.
three-fold, triple, treble

trístis, trístis, tríste,
an adjective of two terminations.
sad, sorrowful, x, 31
harsh, bitter, unpleasant, vengeful, ii, 14
dejected, dispirited, heavy-hearted, ix, 5
dire, direful, vi, 7
baneful, destructive, iii, 80

trívium, trívii,
a noun common, of the second declension, and neuter gender.
the meeting or *junction of three ways*
a cross road or *lane,* iii, 26
a highway or *public thoroughfare*

Trója, Trójæ,
a noun proper, of the first declension, and the feminine gender.
Troy, Ilium,
an ancient city of Phrygia, sacked by the Greeks, 1184 years before Christ.

tu, túi,
a personal pronoun and substantive of all genders.
thou or *you*

túens, tuéntis,
the present participle of the deponent verb, transitive and neuter, of the second conjugation, túeor, túitus *et* tútus sum, tuéri, *I behold or see.*
beholding
looking, iii, 8

tugúrium, tugúrii,
a noun common, of the second declension and neuter gender.
a cottage or *hut*

tùm,
an adverb.
when
☞ This word is often a conjunction, employed either as the precédent or respondent to *cum,* or to itself repeated:—but this use of it occurs not in the Eclogues.

túmulus, túmuli,
a noun common, of the second declension, and masculine gender.
a mound, a hilloc, a heap
a tomb or *grave*
a sepulchre, v, 42

túrbo, turbávi, turbátum, turbáre,
a verb active of the first conjugation.
I trouble or *disturb*
I embroil or discompose
☞ In the first Eclogue, verse 12, the passive voice of this verb is usurped impersonally, in the sense of, "*it is confusion, bustle, or hurly-burly.*"

túrgeo, túrsi, turgére,
a verb neuter, of the second conjugation.
I swell or *am turgent*
I burgeon or *sprout,* vii, 48

túrpis, túrpis, túrpe,
an adjective of two terminations.
base, shameful, foul
vile, filthy, unnatural, vi, 49

túrtur, túrturis,
a noun common, of the third declension, and masculine gender.
a turtle-dove

túte,
a pronoun, found in the nominative case only; compounded of tu, *and the adjunctive particle* te.
thou thyself

tútus, tûta, tútum,
an adjective of three terminations.
safe, secure, free from danger

túus, túa, túum,
an adjective pronoun, expressive of possession relating to the second person singular, tu, *thou.*
thine, thy own

U.

úber, úberis,
a noun common, of the third declension, and neuter gender.
an udder, a dug, a teat

úbi,
an adverb of place or of time.
where, ix, 60
when, iii, 97, iv, 37, vii, 8

úllus, úlla, úllum, *genitive,* **úllius** *vèl* **ullíus,**
an adjective of three terminations, and of pronominal declension.
any

úlmus, úlmi,
a noun common, of the second declension, and of the feminine gender.
an elm tree

úlna, úlnæ,
a noun common, of the first declension, and feminine gender.
a cubit, an ell

últimus, última, últimum,
an adjective of three terminations; and the superlative degree of the obsolete adjective últer, *outer or far; else of the preposition* últra, *beyond.*
outermost, farthest, most extreme
last, iv, 4, 53

últra,
a preposition, governing the accusative case.

beyond

últrò,
an adverb.
willingly, of self-accord

úlula, úlulæ,
a noun common, of the first declension and feminine gender.
an owl, a screech-owl

úlva, úlvæ,
a noun common, of the first declension, and feminine gender.
reet, sedgy grass, fresh-water weed

Ulýsseus, Ulýssei *vèl* **Ulýsseos,**
a noun proper, sometimes of the second, but oftener of the third declension; and masculine gender: a Greek word.
Ulýsses,
son of Laërtēs and king of Ithaca and Dulíchium.
☞ This word is in Latin written *Ulýsses* or *Ulýxes* or *Ulíxus*, oftener than *Ulýsseus.*

úmbra, úmbræ,
a noun common, of the first declension and feminine gender.
a shadow or *shade*

umbráculum, umbráculi,
a noun common, of the second declension and neuter gender.
an arbour, a bower

umbrósus, umbrósa, umbrósum,
an adjective of three terminations.
shadowy, umbrageous, embowering

únà,
an adverb.
along with, together with

únda, úndæ,
a noun common, of the first declension and feminine gender.
a wave, a billow, a surge

úndè,
an adverb of interrogation.
whence, from what place or *cause*

undécimus, undécima, undécimum,
a numeral adjective of three terminations.
the eleventh

úndiquè
an adverb.
on all sides, all around, i, 11
from every quarter or *source*

únquàm,
an adverb.
ever, at any time

únus, úna, únum, *genitive,* **únius** *vèl* **uníus,**
a numeral adjective of three terminations, and of pronominal declension.
one

upílio, upiliónis,
a noun common, of the third declension, and masculine gender.
a sheep tender or *shepherd*

urbs, úrbis,
a noun common, of the third declension, and feminine gender.
a city, a walled or *fortified town*

úro, ússi, ústum, úrere,
a verb active of the third conjugation.
I burn or *consume,* ii, 68
I inflame, broil, or *torment,* viii, 83

úsquè,
an adverb.
continually, onward, all along
thus far, i, 12
as far as, even, v, 43
quite, the whole way, ix, 9
still, unabatedly, ix, 64

úsus, úsûs,
a noun common, of the fourth declension and masculine gender.
use, occasion, need

ut,
an adverb.
how, vi, 33, 65, 66, 74, 78

ut,
a conjunction.
that, so that, vi, 44
as, v, 79

utérque, útraque, utrúmque, *genitive,* **utrúsque,**
a pronominal adjective, compounded of úter, *which of the two, and the adjunctive particle* que.
each, both of the two

útì,
a conjunction, and sometimes an adverb.
as, that or *to the end that*
how, vi, 31

útinàm,
an adverb.
Oh that! would! I wish

úva, úvæ,
a noun common, of the first declension and feminine gender.
a grape or *cluster of grapes*

úvidus, úvida, úvidum,
an adjective of three terminations
wet, moist, mellow, x, 20

úxor, uxóris,
a noun common, of the third declension, and feminine gender.
a wife

V.

vácca, váccæ,
a noun common, of the first declension, and feminine gender.
a cow

vaccínium, vaccínii,
a noun common, of the second declension and neuter gender.
a cowslip, a hyacinth
a mazarine-blue iris, ii, 18, 50, x, 39
☞ Various other intrepretations are given.

væ,
an interjection.
alas!

váleo, válui, válitum, valére,
a verb neuter, of the second conjugation.
I am able, ix, 38
I avail or *have efficacy,* ix, 12
I am in health, iii, 79
☞ The second person (both singular and plural) of the imperative of this verb, is generally translated *farewell* or *adieu.*

vállis, vállis ; *et,* válles, vállis,
a noun common, of the third declension, and of the feminine gender.
a valley, vale, or *dale*

várius, vária, várium,

an adjective of three terminations.
various, divers, manifold

Várius, Várii,
a noun proper, of the second declension, and masculine gender.
Várius,
a tragic poet of the Augústan age, intimate with Virgil and with Horace.

Várus, Vári,
a noun proper, of the second declension, and masculine gender.
Varus,
Quíntius Atius, else Públius Quintílius, a Roman of high rank and great talent.

vátes, vátis,
a noun common, of the third declension, and of the masculine and also feminine gender.
a seer or *prophet*
a bard or *poet,* vii, 28, ix, 34

ve,
an enclitic particle.
or, whether

véctor, vectóris,
a noun common, of the third declension, and masculine gender.
a carrier
a mariner or *merchant,* iv, 38

vého, véxi, véctum, véhere,
a verb active, of the third conjugation.
I carry, bear, convey, transport

vèl,
a conjunction.
or

véllo, vélli *et* vúlsi, vúlsum, véllere,
a verb active of the third conjugation.
I pluck, tug, or *twitch*

véllus, vélleris,
a noun common, of the third declension, and neuter gender.
a fleece, iii, 95, iv, 44

véna, vénæ,
a noun common, of the first declension and feminine gender.
a vein

venénum, venéni,
a noun common, of the second declension and neuter gender.
poison
a potent drug, viii, 95

véniens, veniéntis,
the present participle of vénio, *which see.*
coming

vénio, véni, véntum, veníre,
a verb neuter, of the fourth conjugation.
I come, iii, 30, 50, 77, iv, 52, vii, 11, 40, viii, 28, 109, x, 19, 20, 21, 24, 26, 77
I resort, ii, 4
I arrive, i, 30, 66, iv, 4, vii, 47, ix, 62, 67
I reach or *attain,* iii, 88
I descend or *agree to,* iii, 49

vénor, venátus sum, venári,
a verb deponent, neuter and likewise transitive, of the first conjugation.
I hunt, chace or *pursue*

ventósus, ventósa, ventósum,
an adjective of three terminations.
windy

ventúrus, ventúra, ventúrum,
the future participle in -rus, *of* vénio, *which see.*
about to come, on the eve of coming

véntus, vénti,
a noun common, of the second declension, and masculine gender.
wind

Vénus, Véneris,
a noun proper, of the third declension and feminine gender.
Venus,
goddess of beauty and of love.
a darling, a love, a sweetheart, iii, 68

ver, véris,
a noun common, of the third declension, and neuter gender.
the spring or *spring-time*

verbéna, verbénæ,
a noun common, of the first declension, and feminine gender.
vervain

vérbum, vérbi,
a noun common, of the second declension and neuter gender.
a word

véreor, véritus sum, veréri,
a verb deponent and transitive, of the second conjugation.
I reverence or *stand in awe of*
I dread or *fear,* iii, 4
I apprehend, ix, 3, 63

véritus, vérita, véritum,
the past participle of véreor, *which see.*
feared, dreaded: or, *fearing, dreading*

vérò,
a conjunction or *adverb.*
but, but yet
truly, indeed, vi, 27

vérso, versávi, versátum, versáre,
a verb frequentative and active, of the first conjugation.
I turn over and over
I change or *upset,* ix, 5
I tend or *drive from place to place,* x, 68

vérsus, vérsûs,
a noun common, of the fourth declension, and masculine gender.
a verse, a song or *strain*

vérto, vérti, vérsum, vértere,
a verb active, and neuter, of the third conjugation.
I turn, I translate
I happen, evene, prove or *fall out,* ix, 6

vérùm,
a conjunction.
but

Vésper, Vésperis,
a noun proper, of the third declension, and masculine gender.
Vesper, Hésperus, the Evening star

véster, véstra, véstrum,
an adjective pronoun of three terminations, expressive of possession relating to the second person plural, vos, *ye or you.*
your

vestígium, vestígii,
a noun common, of the second declension, and neuter gender.
the print of a foot, a footstep, ii, 12, vi, 58

a vestige or *trace*, iv, 13, 31

véstio, vestívi, vestítum, vestíre,
a verb active of the fourth conjugation.
I clothe or *array*

véto, vétui, vétitum, vetáre,
a verb active, of the first conjugation.
I forbid or *prohibit*
I hinder or *stop*, x, 56

vétus, véteris, *originally*, véter, véteris,
an adjective of one termination; forming its comparison from the original adjective, véter.
old, ancient

véxo, vexávi, vexátum, vexáre,
a verb frequentative and active, of the first conjugation.
I vex, harass, tease or *disturb*
I plague, molest or *torment*, vi, 76

vía, víæ,
a noun common, of the first declension and feminine gender.
a way, a road, ix, 1
a jaunt, an excursion, ix, 32
a journey, ix, 59, 64

vibúrnum, vibúrni,
a noun common, of the second declension, and neuter gender.
the wayfaring tree
any woodland shrub
☞ Critics are not agreed concerning the identical shrub, or tree, called "*vibúrnum*" by the Latins: but the more generally received opinion is in favor of "the wayfarer or toughbind."

vicínus, vicína, vicínum,
an adjective of three terminations.
near, neighbouring, adjoining

vicínus, vicíni,
a noun common, of the second declension, and masculine gender.
a neighbour, iii, 53
☞ Properly speaking, this noun is the masculine gender of the adjective, *vicínus, vicína, vicínum*, assumed absolutely or substantively.

vicíssìm,
an adverb.
alternately, by turns, iii, 28
in turn, v, 50

víctima, víctĭmæ,
a noun common, of the first declension and feminine gender.
a victim
a sheep for sacrifice, i, 34

víctrix, victrícis,
an adjective of one termination.
victorious, triumphant

víctus, vícta, víctum,
the past participle of vínco, *which see.*
vanquished, beaten, overcome

vidéndum, vidéndi,
the gerund in -dum *of* vídeo, *which see.*
the act of seeing

vídens, vidéntis,
the present participle of vídeo, *which see.*
seeing, beholding, i, 70
having the eyes open, vi, 21

vídeo, vídi, vísum, vidére,
a verb active of the second conjugation.
I see

vídeor, vísus sum, vidéri,
the passive voice of vídeo, *which see.*
I am seen, iii, 65, iv, 16
I seem or *appear*, vi, 24, vii, 41, ix, 35, x, 58

vílior, vílior, vílius,
an adjective of two terminations, the comparative degree of vílis, vílis, víle, *cheap, vile, of little or of no value.*
viler or *more vile*
more worthless or *of less value*, vii, 42

villa, víllæ,
a noun common, of the first declension and feminine gender.
a hamlet or *village*, i, 83
a farm house

vímen, víminis,
a noun common, of the third declension, and neuter gender.
a twig, a rod, an osier

vínco, víci, víctum, víncere,
a verb active, of the third conjugation.
I conquer, vanquish, or *subdue*, x, 69
I beat or *overcome*
I excel or *surpass*, iv, 55, vii, 64

vínculum, vínculi,
a noun common, of the second declension and neuter gender.
a bandage, ligature, bond, or *tie*
a string or *knot*, viii, 7

vínea, víneæ,
a noun common, of the first declension and feminine gender.
a vine or *vineyard*

vínitor, vinitóris,
a noun common, of the third declension, and masculine gender.
a vintager, x, 36
a vine dresser, a grape gatherer

vínum, víni,
a noun common, of the second declension, and neuter gender.
wine

víola, víolæ,
a noun common, of the first declension and feminine gender.
a violet
☞ Although the common sort of violets be blue, yet some are yellow, and others variegated. The yellow violet is termed 'pansy' or 'heart's ease.' Some take the *víola pállens* of the ancients to b 'pansy;' but others, again, 'stock gilly-flower,' else 'wall-flower,' called by the Greeks *leukòn ío-on*, and by the Roman botanists, *leucóium.*

vir, víri,
a noun common, of the second declension and masculine gender.
a man, iv, 37
a gentleman, vi, 66
a real man or *man of spirit*, iii, 7
a husband, viii, 32
a captain or *father*, vii, 7

víreo, vírui, virére,
a verb neuter, of the second conjugation.
I am green, I flourish

vírgo, vírginis,
a noun common, of the third declension, and of the feminine gender.
a virgin, a damsel, a lady, vi, 47, 52
the Virgin Astræa or Justice, iv, 6

virgúltum, virgúltì,
a noun common, of the second declension, and neuter gender.
a shoot, a sprig or *twig*

víridis, víridis, víride,
an adjective of two terminations.
verdant, green

vírtus, virtútis,
a noun common, of the third declension, and of the feminine gender.
virtue, valor, courage, bravery
noble sentiment, heroic conduct, iv, 27
noble and godlike qualities, plural, iv, 17

víta, vítæ,
a noun common, of the first declension and feminine gender.
life, iv, 53
condition, nature, and existence, iv, 15

vítis, vítis,
a noun common, of the third declension, and of the feminine gender.
a vine

vítium, vítii,
a noun common, of the second declension, and neuter gender.
vice, depravity
a blemish, a fault
intemperance, vitiation, vii, 57

vítta, víttæ,
a noun common, of the first declension and feminine gender.
a fillet, viii, 64
a wreath or *garland*

vítula, vítulæ,
a noun common, of the first declension and feminine gender.
a cow-calf, iii, 77
a heifer or *young cow,* iii, 29, 48, 85, 109

vívax, vivácis,
an adjective of one termination.
lively, sprightly
long-lived, vii, 30

vívo, víxi, víctum, vívere,
a verb neuter of the third conjugation.
I live, I am alive, ix, 16
I reside or *abide*
☞ In the imperative mood, this verb generally signifies *farewell* or *flourish*, as in Eclogue viii, verse 58.

vívus, víva, vívum,
an adjective of three terminations.
alive, living

vìx,
an adverb.
scarcely, hardly, iii, 102, viii, 14
with difficulty or *much ado,* i, 13

vóco, vocávi, vocátum, vocáre,
a verb active, of the first conjugation.
I call, i, 40, ii, 23, v, 23
I name
I invoke or *call upon,* i, 37
I invite, iii, 49

vólo, vis, vólui, vélle, vólens,
a verb neuter and transitive, irregular.
I am willing, iii, 28
I wish, vi, 25, vii, 19
I plan or *purpose,* ii, 58
I please or *like,* i, 10

vólucris, vólucris,
a noun common, of the third declension, and of the feminine gender.
any winged creature, any large bird
an eagle or *a vulture,* vi, 42

volúptas, voluptátis,
a noun common, of the third declension and the feminine gender.
pleasure
sensuality, dissipation, debauch
bent, liking, inclination, ii, 65
mirth, gaiety, gladsomeness, v, 58

volúto, volutávi, volutátum, volutáre,
a verb frequentative, neuter and likewise active, of the first conjugation.
I roll often, I wallow
I ponder, I revolve or *con over,* ix, 37

vótum, vóti,
a noun common, of the second declension and neuter gender.
a vow, a solemn promise, v, 74, 79, 80
a wish

vox, vócis,
a noun common, of the third declension, and the feminine gender.
a voice, v, 62
the voice, ix, 53
voice or *tongue,* iii, 51
vocal melody, v, 48

vúlgò,
an adverb.
commonly, publicly, openly
every where, all the world over, iv, 25

vúlpes, vúlpis,
a noun epicene, of the third declension, and of the feminine gender.
a fox

vúltus, vúltûs,
a noun common, of the fourth declension and masculine gender.
the countenance, i, 64
the look

Z.

Zéphyrus, Zéphyri,
a noun proper, of the second declension, and masculine gender.
Zephyr or *Zéphyrus*
one of the winds, called also *Favónius*, son of Astræus and Auróra.
the west wind, a zephyr or *western breeze,* v, 5

END OF THE LEXICON.

INDEX

VOCABULORUM OMNIUM QUÆ IN ECLOGIS VIRGILII LEGUNTUR.

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